

MISCELLANEOUS.

BISHOP SIMPSON'S SECOND LECTURE.

THE PERSONNEL OF THE MINISTRY; OR, WHO SHALL PREACH THE GOSPEL?

Two things must be considered: 1. Do the Scriptures teach that there is a special call to the ministry? 2. By what evidences may a man know that he is called?

The reasonableness of a special divine call may be inferred from the structure of the Church. The Church is the kingdom over which Christ reigns. His ministers are His ambassadors, and stand in His stead and represent Him, and, accordingly, He selects them. The Church is a vast army, of which Christ is the Captain, whose prerogative it is to select the leaders of His forces. He is the great Shepherd, who owns the flock, and has the right to choose those who shall care for His sheep.

Another indication is found in the Jewish dispensation. God selected Aaron and the prophets for their peculiar work. So we might expect in the Christian dispensation that the Lord would make choice of His leaders. But we are not left to conjecture reasons why He should do so. We have the record that Christ chose the twelve, and then the seventy, whom He set apart for the sacred calling. After His resurrection He uttered the great commission, "Go ye into all the world, and preach the Gospel to every creature." But first "Tarry ye at Jerusalem until ye be endued with power from on high." The Lord directed the choice of Matthias to take the place from which Judas fell. St. Paul, in several places, refers to his divine call to his life-work, and indicates to Timothy that he was selected by the Lord in the words, "Stir up the gift of God which is in thee."

The period of this manifest form of the divine call passed away, but subsequently it came none the less from Christ. "He gave some evangelists," etc. If any change were made in the economy of the Church, it is incumbent on the objector to show it, for it is written "No man taketh this honor upon himself."

In several branches of the Church the candidate for the ministry believes he is moved of the Holy Ghost to the work. How is a young man to know that he is called? It is essential that he know, for if he does not, times of darkness will bring doubts and questionings, with discouragements and temptations to leave the work, and thus he will be short of strength. The man of deep conviction is the man of power. Thomas was never heard of except in asking questions and expressing doubts. How unlike Peter, whose boldness for the truth caused the Lord to give to him the keys of the kingdom of heaven.

The first evidence is in the consciousness of the individual. There is not so much unanimity as to method as to the fact. Writers speak of an ordinary and an extraordinary call. Many are content to follow the indications of Providence, as shown in tenderness of soul, benevolence felt, love to God, and to the souls of men. They believe they can be most useful as ministers; they feel an aversion to, or fear of, other callings, and thus decide the great question.

This is not what I think the Scripture teaching. Paul did not so. Our Lord said: "As the Father hath sent Me, even so have I sent you." The true call contains a supernatural element. It does not consist in dreams or visions, but it is spiritual. It is extraordinary only that it is a divine communication. In its lightest form it is a persuasion of duty; and in its strongest, it constrains one to cry out, "Woe is me, if I preach not the Gospel!" It is God's voice to the conscience, saying, "You ought to preach." It generally arises after conversion, but sometimes at conversion, and in rare cases even before it; usually in the early stages of religious life, and generally the conviction comes gradually, though sometimes suddenly. How may it be known to be of divine origin? There is nothing unphilosophical in supposing that God can directly communicate a fact to the human mind, through consciousness, as He does other facts through the senses. The same mental constitution which leads us to infer certain impressions to the external world, also leads us to refer other impressions to Him who created the mind. The fact that men so do, is the foundation of all religion. The impressions of the spiritual world are verified by revelation.

Christ breathed on His disciples, and said: "Receive ye the Holy Ghost." We learn that Christ breathes on us, and imparts His Spirit. When we have impressions of holiness and grandeur, we have the right to think they come from God. He gives us His Spirit that we may know His will. As He said to the earth when it was without form and void, so He says to the soul, "Let there be light;" and it responds, "Abba, Father." As the young convert has the witness of the Spirit to his conversion, so the called has the witness to his vocation. It must come from the Holy Spirit, as evidenced by tenderness of soul and other appropriate emotions. Let us look at some tests of this.

1. This call comes to one who has felt the breathing of the Spirit in regeneration. The deeper the consecration, the more earnest the yearning to save the world.

2. It cannot come from our own suggestions. We naturally love ease, and approbation of the world, fame and wealth. We do not exert labor and reproach, but the ministry of Christ brings both.

3. Nor can the suggestion come from the evil one. "If Satan cast out Satan, how shall his kingdom stand?" 4. Another test is the fact that this testimony is in direct antagonism to our natural inclinations. It interferes with our pet plans; parents are displeased; father threatens; but still the persuasion grows stronger: "Woe is me if I preach not the Gospel!"

In addition to all these difficulties, will arise thoughts of his youth and inexperience. With Moses, he will be disposed to say, "I am slow of speech." But God will help out of all difficulties. If needed, the seraph will fly with a live coal and touch the lips. All the impediments are known to Him who called to the work. If the heart be obedient, the way will be opened.

Permit me to say in confidence about marriage, that the young man who sees before him this work, will do well to postpone the study of that part of natural science to a post-graduate course. Adam finished his studies before Eve, the beautiful, was brought to his sight. Many young men are dwarfed for life by a too early marriage.

Shall the called tell his friends of his call? He need not. Shall he seek to get into some pulpit? By no means. He who seeks to go is never sent. The man truly called is in no need to publish it.

The second evidence is the voice of the Church. God has established correspondences, the eye to see and the hand to be seen. The young man may fancy that it is a secret with himself. But some servant of God will say: "Have you not a wider field? Are you not called to preach?" And soon the Church opens a doorway. Many Scripture incidents confirm this. Of Bezaleel, of Moses, of Samuel, of Saul, of David, of the disciples of Jesus, of Paul, of Timothy. The instance is not given where a man sought to press himself into God's work. Jonah would not go to Nineveh until he had been well whaled.

When the Church recognizes the called, he should prepare for the work, and secure the best possible preparation. The world will not go down to ruin while you are getting ready. If you are going to fell trees, you need a sharp axe. Jesus did not preach a sermon till He was thirty years old. I do not say you shall wait so long. No rule as to age or qualifications has been laid down in the Scriptures. The early Scottish ministers had a scanty training, and did good work. The early Methodists could not wait for training. Had they done so, I believe the great West would have become a seething mass of corruption; but now there are more men than are wanted, so we can choose, and place only picked men on guard.

The third evidence is the attestation of God, the Divine Spirit accompanying his labors. Tears start from the hearers' eyes, and their natures are changed; God gives repentance and remission of sins. These are seals of His ministry—God's signature upon the genuineness of his call. "In the mouth of two or three witnesses every word shall be established."

Let me illustrate by my own experience. Before my conversion there were flashes of conviction that the ministry must be my work. After conversion it grew upon me. I saw the reproach and privations of the itinerant ministry. My fellow-students thought I could not speak. I always avoided "declamation" in the school, and when I tried, it was not a success. So when I felt that I must preach, it was a great trial to me. I had spent three years in studying medicine, and hoped to pursue that calling, but it became a question of my salvation. I longed for some one to tell me my duty, and found no rest, till, one day, I was led to look into God's Word, and I rested upon these words: "Trust in the Lord." He shall direct thy paths. I accepted it as God's word to me, and began to take more part in religious meetings. One Sunday I felt that I ought to speak in the evening meeting, but I especially dreaded my uncle. Presently he came to me and said, "Don't you think you ought to speak to the people to-night?" This was my first address. I was soon pressed to preach. My mother was a widow. I was the only son and the only child at home. I dreaded to unfold the matter to her, but one day ventured to do so, and passed for her reply. I shall never forget her words: "My son, I have been looking for this hour ever since you were born. Your father consecrated you to the ministry long ago." But she had never referred to it. She believed if God called me He would make it known. Oh, what a blessing is a sainted mother! To-day I can feel her hand on my head, and hear the intonations of her voice.

Soon I was desired to preach a trial sermon, but declined. I never asked for a license, but it was given me. I entered the pulpit immediately, and some souls were saved. Thus you see I believe in a divine call. So far you may call me a Calvinist.

If not wanted in the ministry, you may retire, but if called, let no temptation turn you aside. I never knew one who turned aside for wealth but became bankrupt or apostate. Obey God, and verily you shall be fed, so long as there is a little meal in the barrel. Look at the great apostle to the Gentiles. He is scourged with many stripes, and his sufferings are intense. I see him gather his garment about his lacerated shoulders, and cry: "None of these things move me." I see him drawn out of the water. Surely he will never preach again. But his word is: "None of these things move me." On his way to

Jerusalem the elders came to Miletus to dissuade him from going. His reply is, as he pursues his way: "None of these things move me." He stands before Nero condemned to die. He sends thence to Timothy his exultant song of victory: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Such a grand hero was the apostle, living or dying. And he speaks to-day to you: "Follow me as I followed Christ." [The next lecture will be on the "Personal Habits of a Minister."]

New Haven, Dec. 2.

THE REAL ISSUE OF THE PROPHETIC CONFERENCE.

BY REV. H. LUMMIS.

Doubtless not a few of the readers of ZION'S HERALD were looking forward to the articles promised on the Prophetic Conference with deep interest. Some, I am sure, felt disappointed in what has thus far appeared. It is not a small matter that the principles of that Conference should be shown to be false if they are so; and the true principles ought to be presented. If they were known to all the readers of these articles, as it is to many, that the foremost exegeses of the world adopt the rules of interpretation held by the members of the Prophetic Conference, every one would be saved from the conclusion that pre-millennialism is an ignorant class. Like post-millennialism, some of them are doubtless very ignorant, but in Bible interpretation the pre-millennial school is represented by exegeses who have no superiors, living or dead. Lange, the projector of the great series of commentaries, now almost completed in an American edition under the general supervision of Dr. Philip Schaff, is a pre-millennialist. Dean Alford's admirable commentary on the New Testament, the best by general admission in the English tongue, is by a pre-millennialist. Bishop Elliott, put by Dr. Charles Hodge, of Princeton, with Meyer, as the best of modern commentators, is a pre-millennialist. Van Oosterzee, one of the ablest contributors to Lange's great work, and whose treatise on dogmatics is a standard among the New School Presbyterians, is a pre-millennialist. Dr. Craven, one of the participants in the Conference, is one of the foremost Bible scholars and critics among the American editors of Lange. He edits the best volume of the New Testament. It is no disparagement of Dr. Lange, the author of the Commentary on Revelation, to say that the annotations and exegeses of Dr. Craven have very greatly enhanced the value of the volume. What may seem stranger than all to a reader of the HERALD, John Wesley himself was a pre-millennialist, and in his notes on the book of Revelation accordingly followed that eminent pre-millennialist, Bengel. It will thus appear that the Prophetic Conference has authority equal to the best for its system of interpretation.

Several of those who read at the Conference declared that the question between themselves and others was one of exegesis, and invited that test of their conclusions. Several of the ablest opponents of some of the positions taken by the Conference admit that the settlement of the question at issue must be by a careful exegesis of the Scriptures under consideration. See *Independent*, November 7th, and *Christian Union*, November 6th. The latter, with magnanimous candor, says: "The interpretations of the New Testament prophecy which have been current in the Christian Church on this subject, cannot stand the test, have not stood the test, of a candid criticism; the best critics, both English and German, have repudiated them."

To make reference to the Plymouth Brethren without mentioning the eminent names just recorded, especially when a portrait of these Brethren, at least, has been recently given in ZION'S HERALD, would seem hardly just. At any rate, since no vindication of the Plymouth Brethren was given by the Conference, the mention of them was not called for.

Again, an issue with Calvinism is not relevant in the matter before us. The public are anxious to know whether the points on which these representative men from different denominations were agreed are right or wrong. Calvinism has been a long time before the world. It is not the topic for discussion under the head of the Prophetic Conference. Many of the readers of this paper remember the ruse of the pro-slavery leaders when they were worsted in argument by the abolitionists. They were wont to cry: "Oh, you are a set of infidels!" We often hear about the danger of half-truths. This assertion about the infidelity of abolitionists was hardly a tenth true. And yet there was a grain of truth in it—enough to make it credible to some of the people of the South. There were infidels who were abolitionists, but was that fact any disparagement to the principles of abolitionism? Most of the readers of this sheet will think not. It was not an argument; it was a stratagem. With multitudes it was far more potent than any conclusion ever drawn by Euclid.

It likewise seems to me entirely foreign to the demands of the case to quote the extravagant utterances of Papias or of Irenaeus. Did any member of the Prophetic Conference accept these hyperbolical of the good old fathers? Do their laws of interpretation demand millennial wheat-heads of 10,000 grains each, or grape-vines of 10,000 branches each? To quote the weakness of good men to disparage their beliefs, is something on the line of those who disparage godliness by pointing out Isaac's falsehood and David's adultery. It is against the men, but it is not against the doctrine. A quiet assumption is made as if the Prophetic Conference did not admit the existence of rhetorical figures in the Scriptures. This, of course, is an oversight. Any one who will take the pains to read the published articles will find very definite recognition of figurative language even in the simpler and prose writings of the Bible. It would be about as valid for post-millennialism to assume that the language of the Bible in the sacred writings. The following canon is laid down by the reviewer: "A homogeneous passage of God's Word must be expounded homogeneously." So far good. But note: "That is, it must be entirely literal, or entirely symbolical." One picks up his ears involuntarily at this "that is." In the first place, the proper contrasted word with "literal," is "figurative." Perhaps this is intended. Well, let us try the canon, if this be its meaning: "The Lord is my shepherd, I shall not want." Is this Scripture all literal, or all figurative? Neither. The one prominent word used figuratively is "shepherd." The leading ones used literally are, "Lord," "I," "shall want," "not." Will the reviewer venture to say that "shepherd" is not figuratively used, or that the others are figuratively used? Take a New Testament passage: "Then went out to Him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of Him in Jordan, confessing their sins." Are these all literal, or all figurative? The answer must be as before. This, like the bulk of all language, is partly literal and partly figurative, and that, too, though the passage is strictly homogeneous. "Jerusalem," "Judea," "region," and "all" have a figurative use, the other words a literal one. The nouns are used by metonymy—a place for its inhabitants; the adjective is used by synecdoche—"all" for a large part. Written and spoken language, poetry and prose, thus constantly blend the literal and the figurative use of language. One can hardly see how any one competent to interpret Scripture can be ignorant of this fact, evident even on casual attention.

Probably no man who stood on the floor of the Prophetic Conference would deny that there may be as much figurative language in prophecy as there is in history. I am ready to grant that there is a greater proportion of figurative language in the Old Testament prophecies than there is in the Old Testament histories, since most of the former are recorded in poetry. Still, I hold that the same laws of figures are to be recognized in each. If it shall be said the canon is strictly as explained, the passage, if homogeneous, "must be either entirely literal or entirely symbolical." Let this, then, be tested. In the eminently symbolical book of the New Testament—indeed, the only one that can be so called—this homogeneous passage occurs: "And one of the elders said to me: 'Weep not; behold the Lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof.'"

What is really desirable in regard to the Conference is a close and critical analysis of some one leading article, a refutation of its main points, if they can be refuted, a presentation of the right conclusion in the place of the disproved one. The readers of this paper are very little for the side issues that may be raised on these momentous questions, but they are anxious to know—thousands are anxious to know—whether they ought to treat looking for the speedy appearing of our Lord Jesus Christ as a delusion, or as a duty; whether they are to expect the conversion of the world to Christ before His appearing, or only the preaching of the Gospel of the kingdom in all the world for a witness unto all nations; and that then the end will come; whether Christ may come before the close of 1878, or whether His coming is at least one thousand years distant; whether the opinions presented as the basis principles of the Conference are true or false. The candid, straightforward reply to these points will be of great value to very many. Will the reviewer, or some one else, attempt the task? When it is undertaken and finished, I promise that a Chilian will meet the call to "rise and explain" Zechariah 14.

If you feel yourself tossed on the billows of despair, and, looking around for some signal of hope, your eye meets nothing but a troubled sea—then seek the righteousness of Christ as an anchor of hope within the veil.—GUTHRIE.

CORRESPONDENCE.

FROM WASHINGTON.

The Capitol, that during the summer and fall presented such a quiet appearance, was thronged inside and outside Dec. 2, with buzzing, moving masses of people. There was as much curiosity to see the opening of Congress as if it had been a new thing here; and long before the falling of the mallet, the galleries of both the Senate and House of Representatives were filled to repletion, particularly on the female side, and ladies eagerly sought seats in the gentlemen's gallery.

As early as half past ten o'clock the floor of both houses was thronged with sight-seers. Senators and members of Congress, each other. Democrats showed their way through the crowd to shake hands with Republicans, and the Republicans seemed equally anxious to extend the hand of welcome and good-will to their Democratic brethren. On the house floor members who were re-elected congratulated each other, while all seemed to condole and sympathize with those who had been defeated in the late elections.

There was nothing in the proceedings of the Senate to denote the first day of a session. After prayer by Dr. Sunderland, the chaplain, business commenced, and everything went on in the staid and dignified manner for which that honorable body is celebrated. In the House, the speaker, after calling the house to order, and hearing the prayer of Rev. Mr. Harrison, chaplain, simply stated that that was the time fixed by the Constitution for the opening of the third session of the Forty-fifth Congress; and after leaning over so as to inhale the fragrance from the basket of flowers on his desk, he sat down and listened immovably to the roll-call.

The appointment of the committees to wait upon the President and inform him that Congress was in session (just as if he did not know all about it), some talk on the Trade Dollar and resumption, the reading of the President's message, the swearing in of Senators and members, etc., made up most of the first day's work of our Forty-fifth Congress. In its last session, two hundred and twenty-nine members were present, and fourteen Senators were absent. General Garfield seems to be the most popular man on the Republican side, and Sumner Cox the most popular on the Democratic side.

For a long time, Thanksgiving has not been so universally observed in this city as it was this year. The day was bleak, the weather cold and cheerless, but notwithstanding this, the churches were well filled with attentive listeners, the streets presented a holiday appearance, and most of the stores and business places were closed at ten o'clock. Dr. Naylor, of the Metropolitan Church, discoursed on the "Nation's Outlook," the present closing with an eloquent peroration on our national glory. Dr. Naylor said: "No sovereign ever ruled over such a dominion as our chief magistrate, and well may he be careful as to his footsteps in the line of duty."

With the exception of a few chilly days, we have had uninterrupted beautiful autumn weather all the season. At our capital it seems to me the new year should commence on the 1st of December. Everywhere here, hotels and boarding-houses, in particular, seems to spring into new life, and the voices of Senators and Congressmen are heard in our land.

L. E. D.

FROM CANADA.

It has often been said that farmers are the most dissatisfied class that the country contains. We are of opinion, however, that it would really be difficult to tell which class of our citizens complain most just now. Everybody utters the same complaint of "hard times." The writer knows several small farmers who cannot pay their rents from the receipts of their produce. Not a few have added to their burdens by increasing their mortgages, while others have succeeded in getting their farms sold out. I am afraid the coming winter will be one of much suffering among the poor.

Some writers on political economy were sure that we should have good times when the new ministry were inaugurated into office. Sir John A. Macdonald and his party have come into power by an unusually large majority, but not a few of that gentleman's supporters are afraid that greater promises have been made to catch votes at the elections than he will be able to meet. Of course it is not to be expected that great improvements could be effected in so short a time as has elapsed since Sir John assumed the important position of Premier of Canada. There are some among us, who, though we do not meddle with politics yet, we cannot see how he can meet the expectations of the United States to come into Canada free, while all we send to you must pay duty, which necessarily lessens our profits and at the same time gives your country advantages which ours fails to reap. If free trade must prevail, surely it should not be all on one side.

A Christian Conference was held, not long since, in the city of Toronto, and was numerously attended by ministers and members of various evangelical denominations. It was not our privilege to be present, but we are assured that all the sessions were characterized by good feeling, and also by a rich heavenly influence which was loudly hoped would be productive of great good for many days to come. One of the invited speakers was guilty of a little impetuosity in presenting certain views of the high Calvinistic type, which were very offensive to a considerable number of those present. Dr. Potts did not fail to enter his protest against such a course, and said, while the brother had a perfect right to utter whatever opinions he might think proper, he had no right to present such views in a mixed Conference where they must only discuss those on which they all are agreed. In no other way could harmony be secured. We were glad that Dr. Potts had sufficient courage to stand up as he did, and in so doing he only gave an open proof of his deserving to be regarded as a leading man in Methodist circles. The present writer has often thought that in all such conferences, however much may be said about the union that is cultivated, Methodists often lose more than they gain. Moreover, not a few who are generally prominent on such occasions are strongly prejudiced against the peculiar notions of the Plymouth Brethren which are doing much mischief in some of our Churches at the present day. Hence we think there is great need to exercise caution. Error is insidious, and needs to be watched with the greatest vigilance.

The great depression of all branches of business has had a most disastrous effect on our Church funds. The missionary fund, especially, is seriously embarrassed. The appropriations made at the last meeting of the central board were such that must entail much suffering, if not positive want, among some of our brethren who are laboring on domestic missions. Think of \$430 being the sum total of a married man's re-

ceipts, out of which he must provide ways and means for himself, wife, two children, and keep a horse besides! Some of the brethren laboring on small circuits are not much better off. I know one, whose stewardship has only appropriated him \$530, and he has a sick wife and two daughters, and cannot work his circuit without a horse. A good revival would greatly help the Church in her present difficulties.

We have had great losses by reason of death among our superannuated brethren lately. Some of them had occupied distinguished positions, and were greatly beloved by their brethren. Foremost among the number may be named Rev. John Ryerson, who entered the ministry in 1820, and had long been a famous man in our Israel, having been a chairman of districts, Board Steward, and President of Conference. He was often regarded as the Nestor of Methodism in Canada.

ONTARIO.

Our Book Table.

The second volume of the NEW TESTAMENT COMMENTARY FOR ENGLISH READER, by various expositors, edited by Charles John Elliott, D.D., Lord Bishop of Gloucester and Bristol, has been issued by the press of E. P. Dutton & Co., New York, and is for sale in Boston by A. Williams & Co. It is a noble volume, a royal quarto of 488 pp., price \$6. This volume embraces the Acts, interpreted by E. H. Plummer, D.D.; the Epistle to the Romans, by Rev. W. Sanday, D.D.; First Corinthians, by Rev. T. Teagmuth Shore, M. A.; Second Corinthians, by Dr. Plummer; and Galatians, by Dr. Sanday. The whole work passes under the supervision of the Bishop, who has himself one of the leading New Testament expositors of the day, and whose exegeses of several of the Epistles are unsurpassed. While the commentary is popular, and makes no display of its scholarship in the introduction of the Greek text, being prepared for purely English Bible scholars, it gives the result of the latest and best Biblical criticism. On some points we cannot accept the interpretation of the learned writers, but their views are presented without dogmatism, and with the modesty and reverence of true Scripture scholars. Another volume will probably complete the work.

Robert Carter & Brothers issue a new edition of *ESSAYS AND REVIEWS*, by Chas. Hodge, D. D., 8vo, 638 pp., price \$2.50. For sale in Boston, by J. P. May. These occasional papers were selected by the respected author from his communications in the *Princeton Review*. They are the reviews of the chief doctrine and ecclesiastical works, and discussions occurring during the years of the high maturity of Dr. Hodge, and they embody his best thoughts, expressed in his most vigorous style. His conservative articles upon slavery and upon emancipation will be read with interest now in the light of the extraordinary events that have occurred. His reviews of Dr. Bushnell's works are specially able, as also of Professor Park, although his conclusions may not meet with our hearty acceptance. The volume is a standard and substantial contribution to doctrinal literature.

From the house of Robert Carter & Brothers we have *HYMNS OF THE NATIVITY AND OTHER POEMS*, by Horatio Bonar, D. D., small quarto, gilt, P. M. Beautiful little volume contains some of the latest poetic productions of the sweet Scottish singer, in connection with Christmas selections. It is a beautiful volume, and will make a grateful gift to many friends during the holidays.

Houghton, Osgood & Co. publish, in a particularly neat form, a volume of the poems of Celia Thaxter, under the title of *DRIFT WOOD*. They have been collected from contributions to periodicals. They are breezy, fresh, smack of the sea-side and of the glad life of the general writer.

GOLDEN THOUGHTS ON MOTHER, HOME AND HEAVEN, with an introduction by Rev. Theodore D. Cuyler, D. D., illustrated, New York, E. B. Treat, 8vo, pp. 414. We noticed this handsome volume in announcing its publication some weeks since. It consists of a tastefully gathered collection of poetic and prose articles upon the three all-wise themes of its title page; the whole approved and happily introduced by Dr. Cuyler in his characteristic and quite inimitable way. It is printed on thick paper, in large type, with appropriate illustrations and handsomely bound. It is sold only as a subscription book. W. H. Thompson & Co., 235 Washington Street, Boston, are the agents in this vicinity.

ORATORY AND ORATORS, by William Matthews, LL. D., Chicago: S. C. Griggs & Co. Boston: Lee & Shepard. 12mo, 456 pp. \$2. Dr. Matthews' books are all of a popular character. He writes with a flowing pen and abounds in apt and vivid illustrations of his themes. The present volume is specially adapted to his genius. He discusses with great fullness every side of his attractive subject—oratory, the power and influence of the orator, its modern development, the qualifications of the orator. His helps, the tests of true eloquence, and the various forms of its display as illustrated by the most noted speakers of modern times. The book is a very interesting one, especially for professional readers, and its popular style will commend it to the enjoyment of all.

A *SHORT HISTORY OF FRANCE FOR YOUNG PEOPLE*, by Miss E. S. Kirkland, Chicago: Jansen, McClurg & Co. 16mo, 388 pp. The style of this handsomely published little volume is sufficiently attractive and popular to interest youths who have studied history somewhat, but it is so well condensed and arranged as to afford a very grateful and useful manual for maturer readers. It is an excellent epitome of French history. It is dedicated by its author, a teacher, to all her pupils—"past, present, and future."

SERMONS DOCTRINAL AND PRACTICAL, by the Rev. William Archer Butler, M. A. Edited, with a Memoir of the Author, by the Very Rev. Thomas Woodward, M. A., Dean of Dover. 2 vols., price \$2.50. The writer of these eloquent and often very searching sermons was Professor of Moral Philosophy in the University of Dublin. He was taken away suddenly in the prime of life, and in the midst of growing usefulness, in 1848. These sermons were preached before the University, and as occasional discourses. They are eminently practical, upon great fundamental truths, fervid in their eloquence, and impressive from the evident sincerity and powerful conviction of the preacher uttered, on the part of the persuasive teacher.

DRIFT AWAY! A Tale of Adventure. London: Society for Promoting Christian Knowledge. Boston: A. Williams & Co. 16mo. This is a well-told and wholesome story of a lad, who, against the commands of his parents, ventured out in a boat, and was carried by the tide and wind out to sea. He was rescued by an American vessel, but was finally shipwrecked. It was long before he reached his home, having learned, by much suffering, the terrible consequences of disobedience.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—The Old Canon Bucket, with easy variations, by Chas. Grobe; From Flower to Flower, by Th. Kullak. Vocal—Christmas Anthem (for quartet and solo), by Albert Weillie; Land of Beauty, words by M. E. Smith, music by J. M. E. Murray; Hosanna! Hosanna! Lord Gloria (Christmas carol), words by Rev. Dr. A. B. Carter, music by Louis C. Jacoby. Musical Record, containing, "Softly Now the Light of Day," arr. from F. Knicker, by M. H. F. Smith, and "Songs of the Night," by Edmund Wolff.

The *Vox Humana* for December contains, besides the usual miscellany, the following music: A Warrior Bold, Will the Weir (Fou Follet) Eastlake Gilest. The Judge's Song, Speed Well. A. Williams & Co.

The Congressional Publishing Society issue two fresh juvenile volumes for their Sunday-school library—BROTHER BEN, and THE BIRD SUMMER, by Mary Esther Miller—stories interesting to the youngest readers; and STICK TO THE BART, by Mrs. George Gladstone—a boy's story of temptation, escape, interesting and wholesome.

J. B. Lippincott & Co. offer to their youngest patrons, during the holidays, THE PLAYMATE, with ornamented covers and profusely illustrated. It is printed in large type, and is filled with stories in prose and verse. It will fascinate young eyes. Square quarto. The pictures are illustrated by appropriate selections in prose and verse.

A. S. Barnes & Co., New York, publish Francis Murphy's GOSPEL TEMPERANCE HYMNAL. For sale in Boston by Nichols & Hall (30 cents). It was compiled, at Mr. Murphy's suggestion, by Rev. Dr. Ransom, of Washington, D. C. It is largely composed of standard hymns and familiar tunes, with those often sung at the great public meetings of Mr. Murphy. It will be in demand for temperance gatherings.

ROSE DUNBAR'S MISTAKE; or, Whom Have I in Heaven? by M. L. D., with a preface by Dr. Horatio Bonar. New York: Robert Carter & Brothers. For sale in Boston by James P. May. The authors is the daughter of Dr. Bonar, and with her husband is a very earnest missionary worker in the city of Paris. The story is very simple, and is told without any effort at dramatic effect. It recounts natural domestic incidents, which afford the writer opportunities to show how morbid depression and spiritual difficulties can be effectually removed by an active Christian faith, and to treat many modern forms of unbelief and worldly-mindedness. The book is an excellent one.

A *SHORT HISTORY OF THE FRENCH PEOPLE*, translated from the French of Paul Lacombe. Boston: Henry A. Young & Co. 16mo, 207 pp. This is not so much a condensed history as a comprehensive view of the origin, progress, and constitutional changes of the French nation, with an interesting view of its present social condition. It forms a very useful and instructive manual.

In their valuable series—Epochs of Modern History—Charles Scribner's Sons issue THE NORMANS IN EUROPE, Rev. A. H. Johnson, with maps. 16mo, 273 pp., price \$1.00. This interesting volume opens with an account of the Normans in their homes, about the years 700 to 850, A. D. The author then rapidly pictures their march from the North Sea, to the conquest of England in 1066-87; their settlements in Gaul and Germany; their invasion of Italy; the feudal system; the reconquest of England in 1066; the reign of William I and Rufus and Henry I, with a summary of the Norman administration and customs.

POEMS, by Sarah Helen Whitman. 16mo, 261 pp., with portrait. The charming face of the poetess at thirty-five, then a widow, is a fair symbol of the bright, thoughtful, and hopeful poems of her earlier and later years. Ten years after this picture was taken, she was betrothed to Edgar Poe just before his death, and her appreciation of his genius forms the inspiration of a number of her poems in this volume. A touching poem, "In Memoriam," was written in 1875, in April, and she died in June, aged twenty-five; thus preserving traces of his early beauty, and her brow has hardly changed in color. She was a true artist, painting her pictures of nature in verse with remarkable vividness and delicacy. She has been the poet of poets, calling forth warm appreciation from the chief writers of her day. A previous smaller volume was issued years ago. The present full and beautiful edition will be welcomed by many who have found favorites among her tender and thoughtful poems. Houghton, Osgood & Co.

Lee & Shepard publish SELECT POEMS, by Harvey Rice. A handsome volume is this, in which a profuse writer clothes his thoughts in verse. We cannot call these meditations poems; but they are verified by his beautiful and happy lines. The verses are sometimes quite melodious, and the themes are varied and well selected.

The sixth of Mr. Joseph Cook's series of BOSTON MONDAY LECTURES is now published, uniform with its predecessors, by Houghton, Osgood & Co. This volume embodies his striking discourses upon Conscience, with their equally remarkable prefaces upon current events. One can better appreciate the power and grasp of this great oratorical lecturer, by taking a series of his discourses, and reading them in connection. Some of these lectures upon Conscience were among his most impressive. With all the criticisms upon his manner, his occasional slips, his dogmatism, he has no peer in this country as a clear, philosophical lecturer, speaking largely extemporaneously, and yet with remarkable precision as well as eloquence.

In the series of English Men of Letters, by Harper & Brothers, we have *SARILEY*, by John Addington Symonds. Out of the large body of literature that has gathered around this wonderful, but unhappy, child of genius, the author has prepared a sufficiently extended history of his life, his times, his education, his opinions, and the record of his life and of the strange character of the man and of the domestic life, and his eminent end. The work well fulfills the idea of this excellent series of biographical sketches of the literary men of Great Britain.

MADAME: A Story of French Love, from the French of Jules Sandeau. Chicago: Jansen, McClurg & Co. This handsomely-published volume is one of a series of four illustrating the same passion, in German, Italian and Russian life. In this well-written and charming volume, a virtuous young woman saves her cousin's life and falls into the vices of city life, by going to him, living with him, and by the power of goodness, patience, untiring affection, and Christian solitude, winning him back to manliness, virtue and piety. The story is prettily and tenderly told.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—The Old Canon Bucket, with easy variations, by Chas. Grobe; From Flower to Flower, by Th. Kullak. Vocal—Christmas Anthem (for quartet and solo), by Albert Weillie; Land of Beauty, words by M. E. Smith, music by J. M. E. Murray; Hosanna! Hosanna! Lord Gloria (Christmas carol), words by Rev. Dr. A. B. Carter, music by Louis C. Jacoby. Musical Record, containing, "Softly Now the Light of Day," arr. from F. Knicker, by M. H. F. Smith, and "Songs of the Night," by Edmund Wolff.

The *Vox Humana* for December contains, besides the usual miscellany, the following music: A Warrior Bold, Will the Weir (Fou Follet) Eastlake Gilest. The Judge's Song, Speed Well. A. Williams & Co.

December 29
FOURTH QUARTERLY

BY REV. W. O. HOLMAN

THE SUNDAY SCHOOL.

December 20.

FOURTH QUARTERLY REVIEW.

BY REV. W. O. HOLWAY, U. S. M.

DATES: A. D. 29 to A. D. 30 (May 17).

CONTEMPORARIES: Tiberias Cesar, emperor of Rome; Pontius Pilate, procurator of Judaea; Herod Antipas, tetrarch of Galilee.

PLACES: Perea, "the midst" (or between) Samaria and Galilee (Lesson V), Jericho, Bethany, Jerusalem, Emmaus.

Perea was the name given to the fertile province lying east of the Jordan. The city of Jericho was situated about eighteen miles northeast of Jerusalem in the valley of the Jordan. It was besieged and captured by Joshua, B. C. 1451 (Josh. 6), and rebuilt by Hiel, the Bethelite, B. C. 918. For an account of the fulfillment of the curse pronounced on him who should rebuild its walls, see 1 Kgs. 16:34. A few huts and a ruined castle are all that are left on the site of this famous city, once known as the "city of palm-trees," the "paradise of God." Bethany was situated on the eastern slope of the Mount of Olives, about two miles from Jerusalem. Emmaus was a village of no particular note and of uncertain site, distant from Jerusalem about seven or eight miles.

HISTORICAL SYNOPSIS: Rejected by Galilee and refused by Samaria, Jesus had retired across the Jordan to Perea, where the closing months of His public ministry were spent. Even here the relentless hate of the Pharisee party pursued Him, and the earlier lessons of the quarter were occupied with warnings against the pride, and formalism, and exclusiveness of these arrogant religionists. It was their behaviour, at this time, which called forth some of His most impressive parables, notably that of the Prodigal Son. Taking up His final journey towards Jerusalem, He healed ten lepers in a little village on the boundary line between Samaria and Galilee, and, passing through Jericho, made Himself the Guest of the publican Zachaeus, and brought salvation to his house. Lessons VIII, IX, and X, were devoted to incidents occurring during Passion week—the last prophetic discourse to the disciples on the Mount of Olives, in which the destruction of Jerusalem was foretold; the Passover festival, and its perpetuation, under simpler symbols and with added meaning, as the Lord's Supper; and the crucifixion.

Lesson XI, our Lord appears, after the resurrection, to the two disciples going to Emmaus, opening their understandings, and afterwards their eyes; and in Lesson XII we learned about His last teachings and promise, and His ascension into heaven. "In completeness," says Alford, "the Gospel of Luke must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's forerunner, and concludes with the particulars of the Ascension; thus embracing the whole great procession of events by which our redemption was ushered in, accomplished, and sealed in heaven."

MIRACLES: The only miracle wrought—using the word in the common acceptance of the term—was that of the healing of the ten lepers. PARABLES: Four parables were included in the lessons—The Gospel Feast, The Prodigal Son, The Rich Man and Lazarus, The Pharisee and Publican. PROPHECIES: Two specific prophecies were uttered—the downfall of Jerusalem, and the descent of the Spirit.

TEST QUESTIONS.

I. On The Miracles.

1. What do you understand by a miracle?
2. Apply your definition to the narrative of the ten lepers.
3. Tell about leprosy, and what disabilities it occasioned.
4. What ingratitude was shown by the nine?
5. What specific blessing was conferred upon the Samaritan who turned back?
6. How did his faith make him whole?
7. Was the Ascension a miracle?

II. On The Parables.

1. Under what circumstances was the parable of the Gospel Feast given?
2. What was its purpose?
3. Who were represented by the master, and the guests?
4. Detail the excuses given by those first invited.
5. How was the room "filled" at last?
6. State the application of this parable then and now.
7. What called forth the parable of the Prodigal Son?
8. Explain the character of the younger son. Who is represented by the father?
9. Why did not the father refuse to "divide the inheritance"?
10. Trace the wandering, wasteful course of the younger son.
11. Depict the wretchedness and want to which he was finally reduced.
12. What led him to "come to himself"? Describe his penitence and return.
13. What was his welcome, and the lesson of it?
14. In the parable of the Rich Man and Lazarus, describe the condition of the latter—his poverty, suffering, helplessness, friendlessness.
15. Tell about the rich man—his wealth, mansion, daily fare, torment, etc.
16. How were their conditions reversed after death, and why?

17. What lessons were taught in this parable about the intermediate state?
18. Why could not Lazarus be sent to the "five brethren"?
19. Against what temper of mind was the parable of the Pharisee and Publican directed?
20. What was the type of each?
21. Describe the two prayers, and tell which was answered and why?
22. What was meant by being "justified"?
23. By what incident were parents encouraged to bring their children to Christ?

III. On The Prophecies.

1. Under what circumstances was the fall of Jerusalem predicted?
2. How did history verify the truth of this prediction?
3. With what future event was the prophecy of this catastrophe interwoven?
4. What protection was promised to the disciples, and by what sign were they to escape?
5. What final prediction was given by Jesus just before His ascension?
6. What was the "power" promised, and why was it called the "promise of the Father"?
7. What important prophecy was uttered by the angels after the Ascension?

IV. On The Principal Events.

1. Who was Zachaeus, and what made him so eager to see Jesus?
2. How did Jesus recognize Zachaeus, and why were the multitude displeased because He went to the publican's house?
3. What decision did Zachaeus come to, and what led to it? Was it an evidence of conversion?
4. Had his property been, for the most part, at least, honestly gained?
5. Explain the feast of the Passover, the reason for its ordination, and the method of its observance in the time of Christ.
6. How was the Passover merged into the Supper? What elements were transferred, and what omitted, and what new significance was added?
7. Why did Jesus refuse the cup?
8. In what sense are we to "remember" Christ at His table?
9. What prominent heresies have arisen in connection with this sacrament?
10. Describe the method and scene of the crucifixion.
11. What had happened on the previous night?
12. What sayings of Christ on the cross were recorded?
13. For whom did He pray?
14. By whom was He mocked?
15. What unconscious testimony was given to His royalty?
16. Whom did He pardon?
17. Describe the closing scene.
18. How did the death of Jesus bring redemption to the world?
19. How many times was Jesus seen after His resurrection?
20. Tell the story of His appearance to the disciples who were going to Emmaus.
21. What was the mental condition of the disciples after the crucifixion?
22. How did He open to them the Scriptures?
23. How did He open their eyes?
24. Describe the scene of the Ascension.
25. Why were the disciples joyful?
26. Why was it "expedient" that He should "go away"?

FROM OUR MISSION SOCIETIES.

The *Liberia Observer* of October 26, says: "The sum of \$2,758.98 has been expended for repairs on the Monrovia church which are not yet finished. All of this sum, except a few dollars, was contributed in Monrovia. The church was re-opened last Sunday. Brother Kellogg, on behalf of the Church, made an appeal for \$500, and succeeded in obtaining \$396.03, of which \$122 were immediately paid in cash. The Sabbath-school gave twelve dollars and four cents; it had previously subscribed one hundred and twenty dollars towards the work. The spirit of the members of the Church and community cannot be too highly commended, considering the numerous calls which have been lately made upon them, and the dullness of the season. One member, a man of family in poor health, having no money, gave three weeks' services gratuitously." Revs. Payne, Pitman and Flegler took part in the exercises of the day.

The Bark Monrovia, with thirty-one colored emigrants, sailed for Liberia, Tuesday, Dec. 3. Among the cabin passengers were Revs. J. B. Pinney, D. D., and D. W. Davis, Mrs. Davis and ex-Archbishop General Davis, of Liberia.

The M. E. Church, South, has missions in China which centre in Shanghai. The report, as the result of the last year's work, shows an increase in membership of more than 33-1-3 per cent., or, in other words, of one new member to every three old ones. Missionary contributions of one dollar and ninety-two cents per member promise a rich future.

The blast of a bugle has been heard throughout the Wesleyan host in England, and they are called upon to make a thanksgiving offering of one million dollars—\$1,250,000 towards extinguishing missionary debts, and about \$400,000 towards strengthening existing missions and opening new ones in the foreign fields; the balance to go for home missions, educational purposes, etc. Judging from what appears in the periodicals, this challenge to the faith of the people meets with favor.

And now another blast of the trumpet is heard, summoning the host to action

for a revival throughout the entire Church; and this, too, meets (as, of course, it always will, with such a people) with favor. To help these matters the only surviving secretary of the great "centenary movement" calls to the remembrance of the people the exploits of the former days, when the lady of the Wesleyans of England, Scotland and Wales, gave, on an average, three dollars per member and the ministry an average of seventy dollars.

"Proportionate giving." These terms are often used, and perhaps, should be more frequently. But here are a few words: "There are one hundred and fifty members, and they gave less than \$50 missionary money; of this amount a widow and her family, with the pastor, gave more than one-half."

TEMPERANCE.

COMMISSION OF ENQUIRY.

The Forty-fifth Congress assembled, December 2, for its closing session, which will end on the 4th of March next. The bill to provide for a Commission of Enquiry concerning the alcoholic liquor-traffic, which has for a third time been passed by the Senate, is pending with the committee on the Judiciary of the House of Representatives. It is of the utmost importance that early action be had upon the bill. As the session nears its close, many other measures will be pressed vehemently for consideration. It would be timely and valuable aid if all friends of a thorough, impartial investigation and report upon the alcoholic liquor-traffic would specially petition the House of Representatives to promptly pass the Commission Bill. The reasonableness and importance of the measure are apparent. The yellow fever is likely to be made the subject of thorough investigation by authority of Congress, as a means of preventing future suffering, and very properly. It should, however, be remembered that while ten thousand lives have been sacrificed by this pestilence, but, as is alleged, preventable disease, other tens of thousands have been consigned to untimely graves by the fearful, but also avoidable, drink scourge.

The board of managers of the National Temperance Society have addressed to the House of Representatives the following petition, which we suggest to our readers to cut out or copy (substituting for board of managers of National Temperance Society the proper name), and have duly signed by officers of temperance associations, by pastors and officers of Churches, and by individual citizens, and forward at an early day to their respective members of the House of Representatives at Washington:—

PETITION.
To the United States House of Representatives:—
The (board of managers of the National Temperance Society) earnestly pray that you will take early favorable action upon the Senate bill to provide for a Commission of Enquiry concerning the alcoholic liquor-traffic, to the end that early and important legislation may be, with the least possible delay, duly authorized and approved.

RELIGIOUS ITEMS.

The Bishop of Melbourne, Australia, has given up a fifth of his income rather than abandon some outlying stations where, owing to the distress, funds for the clergy were not forthcoming. He has given the £1,000 sent him by his friends to found a theological scholarship in Trinity College.

As one of the results of the Pan-Presbyterian council at Edinburgh two years ago, a new religious monthly magazine is to be published, the first number appearing about January 1st, entitled the *Catholic Presbyterian*. Dr. Blackie is the editor, and it is to be published simultaneously in London and New York.

Mr. W. C. Jones, who five years ago gave the Church of England Missionary Society £200,000 as a capital fund for the support of native evangelists in certain missions, has now given a further sum of £35,000, and is employed for the extension of evangelistic work by the Native Church in India.

There are in Europe, especially of Denmark, Switzerland, Portugal, Greece, and Turkey, 67,752,000 Evangelical Christians, 126,466,000 Roman Catholics, and 63,478,000 Greek Christians. In all, about 364,000,000 Christians.

Up to the end of August the British and Foreign Bible Society gave away 600,000 Scripture portions, in twenty-two languages, at the Paris Exhibition. They also distributed in large numbers a book of fifty pages, in which John 3:16 was printed in 215 languages and dialects.

A new synagogue, said to be one of the finest of its kind in Europe, has just been opened at Warsaw. It cost \$220,000 exclusive of the cost of the ground on which it is built.

A committee has been formed in Rev. Dr. Post's Church, of St. Louis, to ascertain what families in it take no religious paper or magazine, and to call their attention to the importance of supplying themselves.

A lady lately left several thousand pounds as a personal bequest to Charles Spurgeon. He inquired into the circumstances of the relatives of the donor, and, finding that they were needy, and that nothing had been bequeathed to them, he divided the legacy among them.

The Andover Theological Seminary has recently received a gift of \$50,000, as the foundation of a chair called the Relations of Christianity and Science, the first chair of the kind established in this country. The election of Rev. John F. Gulliver, of Birmingham, to this new professorship, has already been announced.

The expedition sent out by the London Missionary Society to found a mission at Lake Tanganyika, Central Africa, reached its destination August 23. The letter announcing the fact reached London in seventy-eight days from Ajiji, the quickest mail communication ever made with Central Africa. The members of the company were in excellent health, and had lost none of their goods.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Dec. 17, 1878.
FLOUR—Superfine, \$5.00 @ \$5.25 extra, \$5.75 @ \$6.00; Middling, \$4.62 @ \$5.00; St. Louis, \$5.00 @ \$5.12; Southern Flour, \$5.00 @ \$5.12.
COARSE MEAL—\$2.25 @ \$2.50 bbl.
OAT MEAL—\$2.50 @ \$2.75 bbl.
COBBLER—Mixed and Yellow, \$4.00 @ \$4.50 bush.
SHRUBS—\$1.50 @ \$2.00.
FINE FEED—\$1.00 @ \$1.25 ton.
SHEDDINGS—\$1.00 @ \$1.25 ton.
SEEDS—Timothy, \$1.50 @ \$2.00 bush; Red Top, \$1.75 @ \$2.00 per sack; R. I. Bent, \$2.00 @ \$2.50 bush; Clover, \$1.50 @ \$2.00.
APRIL NEW, \$2.00 @ \$2.25 bush.
BENT—\$2.00 @ \$2.50 for mess and extra mess; and \$1.75 @ \$2.00 bbl. for family.
POWDER—\$1.00 @ \$1.25; Lard, \$6 @ 7c; Hams, \$8 @ 9c.
SUGAR—Powdered, \$9c; granulated, \$9c; coffee crushed, \$9c @ \$10c; Mocha, \$2c.
COFFEE—Java, 25 @ 30c; gold, Mocha, \$2c.
TEAS—Japan, 15 @ 20c; Oolong, 20 @ 25c; Gunpowder, 25c @ 30c; Young Hyson, 25c @ 30c.
BUTTER—21 @ 22c.
CHEESE—Factory, 7 @ 8c; Cheddar, \$2 @ 2.50 per doz.
EGGS—\$1.75 @ \$2.00 per doz.
STRAW—\$1.00 @ \$1.25 ton.
POTATOES—70 @ 90c bush.
BEANS—Extra Fair, \$1.00 @ \$1.25; medium, \$1.00 @ \$1.25 bush.
POULTRY—12 @ 15c per lb.
SALMON—\$1.00 @ \$1.25 per lb.
CABBAGE—New, \$4.00 @ \$5.00 bbl.
DRIED APPLES—\$1.00 @ \$1.25 bush.
ONIONS—2.50 @ 3.00 bbl.
SWEET POTATOES—\$1.75 @ \$2.00 bbl.
ORANGES—\$5.00 @ \$6.00 bbl.
LEMONS—\$1.00 @ \$1.25 case.
FIGS—11 @ 12c bush.
RAISINS—Malaga, \$1.50 box; Sultan, 10c and Valencia, \$4c @ 5c.
CURRANTS—\$1.00 @ 1.25 bush.
DATES—5 @ 6c, \$5 @ 6c, as to quality.
CITRUS—14 @ 15c bush.
PLUMS—7c @ 8c bush.
MARGARITA—\$1.00 @ 1.25 bbl.
TUNNIES—7c @ 8c per lb.
PEARS—2 @ 3c @ 3.50 bush.
EGGS—\$1.75 @ 2.00 per doz.
GRAPES—Malaga, \$6 @ 8c @ 9c per lb.
REMARKS.—There is a dull market for Potatoes, and cargo sales can only be made at low figures. There is a fair supply of Western Potatoes in the market; choice Northern Potatoes are plenty, and some fancy birds are as high as 16c. In the butter market there is a fair demand for small lots of fine creameries and dairies, but no business is doing with difficulty. There is a limited demand for even the best Cheese; an early-made article moves very slow, and prices for smart, tasty Cheese go down to low prices. Eggs are firmer this week, and it is the impression of the trade that prices are about 1c. per dozen better. Winter Apples are plenty, and low prices continue to prevail. There is no change to note in the Flour market. There are liberal supplies of new meal and clear Flour, and the market is quiet. The sales of new beef continue light, and at unchanged prices.

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A. S. WEED, Zion's Herald. 342

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ZION'S HERALD.

THURSDAY, DECEMBER 19, 1878.

The most notable event of the past week in New England and the Middle States was the astonishing fall of rain and the unprecedented rapid rise of the streams and rivers. This occasioned a great loss of property, especially along several railroad lines, and some loss of life. Men never can defend themselves absolutely from the providences of God. With all their skill and foresight, they cannot chain His elements or fortify themselves against all future contingencies. We never shall, as we never ought, reach a position where the prayer for daily divine interposition will not be necessary, although we may use our highest intelligence to bring ourselves into harmony with God's established laws in nature. He reigns Himself in the centre of His laws, and will have His dependent children feel the need of His helping arm, and beseech Him for His merciful succor.

The political event of last week was the debate upon Mr. Blaine's resolution for a committee to examine into the reports of frauds at the late elections and the practical prevention of a portion of the citizens of certain States from exercising their right of suffrage. Mr. Blaine, in his speech, was remarkably calm and self-contained, and based, to the surprise of many of his hearers and constituents, his argument for the importance of this inquiry, not upon its moral aspects, but upon the injustice inflicted upon the other States by the course successfully pursued. He urged, with much force, that by thus practically keeping the colored citizens from a free ballot, a moiety of the citizens of a Southern State exercised the same power in the legislation of the country of double the number of citizens in other portions of the Republic. There was no attempt to answer Mr. Blaine's positions; an effort simply was made to parry their force by denying the public statements of abuses, and attributing solely to a party object the effort to secure a fair and honest ballot throughout the Union. The question must, and will, be discussed calmly, we hope, but persistently, until every citizen, in every State, enjoys his unobstructed right of suffrage. Next in importance to this discussion was that upon Senator Edmunds' bill relating to electoral votes, giving ample time, and making it incumbent upon the States to decide all questions relating to the validity of elections, and distinctly specifying the mode of finally counting the ballots by Congress. So wise and satisfactory is the plan, that several leading Democratic senators, like Bayard of Delaware, voted for its passage. It has passed through the Senate, and it is hoped it may enjoy the same good fortune in the House.

Activity is characteristic of our age. Men pursue their chosen ends like horses whose speed is quickened by whip and spur. Whether their goal be wealth, power, or place, their aim is to reach it, not by measured and cautious steps, but in a day. Perhaps this spirit of energy is better than dull stagnation, but is it not also dangerous? Is it not apt to infect our religious life, so that its duties are performed in such hot haste as to rob us of their legitimate fruit? Does not the impulse toward business so shorten and disturb the secret and social devotions of the morning, that they degenerate into perfunctory and profitless formalities? Does not our habitually profound absorption in the cares of business lead to that neglect of seasons of meditation which must be reckoned among the needs of the spiritual life? He who never enters the chamber of meditation is sure to sink into lukewarmness, if not apostasy. If our adorable Lord found seasons of retirement for meditation and prayer necessary to the support of His spotless soul, our need of them must be much greater, especially in this busy age. We do well, therefore, to recollect, amid the hurly-burly of business, that "a solitude is the audience-chamber of God." Happy is that man who is found in it every day!

Went is a great blessing if used as a means of blessing others; if employed to pamper self, or to wrong one's neighbors, it curses its possessor here and bars his entrance to the blessedness of the great hereafter. He who would use it rightly must hold it as a trust for which he must give account to God. Bishop Butler gave fine expression to the idea of stewardship when, replying

to a friend who congratulated him on his being made bishop of Durham, he said: "It would be a melancholy thing at the close of life to have no reflections to entertain one's self with, but that one had spent the revenues of the bishopric in a sumptuous course of living, and enriched one's friends with promotions instead of having really set one's self to do good and promote worthy men." Every possessor of wealth and patronage would do wisely and well to ponder the good bishop's words, and to keep constantly in view the aspect his own use of these things will wear when viewed from his fast-approaching death hour.

Sir George Bell, after a severe and painful struggle, succeeded in gaining recognition as a skillful surgeon in London. The joyous exultation of success won against difficulties which once seemed insuperable, led him, in writing to a familiar friend, to say: "My dear George, I have taken a great deal of money to-day. It is literally lying in heaps. . . . This has been a day of business, and now we live merrily, merrily." Who can fail to sympathize with this rising man's exultation, notwithstanding its apparent lack of moral elevation, attributable, no doubt, to the fact that just before his life had been a battle for bread. May it not be accepted, however, as symbolical, in some faint degree, of the joy of friends departed on finding themselves safe within the gates of the heavenly Jerusalem? Standing amidst the ineffable glory which gleams from the throne of the Lamb, conscious that the toilsome march of the earthly life is ended, that its perilous battles with temptations have all been fought, that the last spot of fleshly defilement has been washed away, that the period of cares, fears, dangers, and anxieties has forever closed, and that their future peace, purity, rest, and happiness are all insured beyond risk or possibility of loss, their joy must be ecstatic, ravishing, perfect. John tells us that when he saw him in his wondrous vision, he also "heard a great voice of much people in heaven saying, Alleluia, salvation, and glory, and honor, and power unto the Lord our God!" Who that has friends in that exulting throng can indulge in complaining grief over their departure? And who that has faith in Him who reigns over that kingdom, can shrink from the coming of His messenger, death, to conduct him thither? The self-seeking man whose life consists wholly in the things now in his possession, has fearful need to shiver at the voice of that to him is indeed a monster of terror; but the Christian disciple should hail him as a friend sent by his loving Master to conduct him to the gates of the celestial city. To him, as with Paul, to live is Christ, but to die is gain.

The measure of your holiness is most distinctly and forcibly evidenced to the public by your conduct. If you are a man of irregular walk, self-seeking, troublesome among your neighbors, in your family, or in the Church to which you belong; neglectful of your financial obligations; oblivious of those courtesies and kindly offices that belong to Christian and gentlemanly propriety, no amount or kind of profession will convince any one that you are more than a sounding brass or tinkling cymbal. Your talk is cheap and worthless. Men will look through that, and will take you for what you really are. Bad deeds will pass you over to the class on the left hand, and good ones will be unmistakably place you with those on the right. By your words and works will the Christian public, as well as the Lord in the last day, judge you. The scrutiny is a severe one, but the only one in which it is safe for you to confide. The ordeal of the great day will be more trying. Prudence would say it is best to pass the lighter test now, that the more difficult one may be safely passed by and by.

Your habit of excusing, or palliating, your sins by reason of those of other people, indicates the existence of a vicious disposition. Such conduct tells not of the loathing of your sin, but of a dread of public opinion. You love the sin, and are glad to find anything that will keep you in countenance in the commission of it. If you detect the sin, you will be pained to see it in another, and will find in that an additional reason for its immediate abandonment, rather than one for the continued practice of it.

THE CHURCH GREATER THAN THE MEMBER.

It is hardly possible that an individual member of a Protestant Church, in our days, can be made the subject of arbitrary and cruel ecclesiastical discipline. There may be rare instances where the personal pique of a pastor, or the offended dignity of some official, occasions the dismissal of an innocent and worthy Church member from its communion. But the instances must be very rare. Such is the accessibility and freedom of the press, both secular and religious, that an afflicted discipline has an immediate and quite effective appeal to the higher court of public sentiment. But such appeals are of rare occurrence.

Ministers, by their often settlements, and by their denominational annual ribbons, are more exposed to trials for deviations in dogmatic opinions, and find their broadest liberty of speculation liable to expose them to discipline, and their persistent opposition to the traditional faith of the Church to become the occasion of the loss of ministerial standing, and even excommunication. But rarely occurs that our members are arraigned for divergencies in opinion from our book of Discipline; or for the quiet personal utterance of views, sincerely held, which the Church holds to be unscriptural and noxious.

If an individual member should be severely dealt with for anything short of some offense against the community, public sympathy would, quite probably, turn in his favor and against the Church, and there would be many in the Church itself who would esteem him hardly dealt with, would yield him countenance and sympathy, and unite with him in almost any form of active opposition to the discipline of the Church.

How selfish, and wicked, and injurious this is! If one individual be, in a degree, restrained from the full enjoyment of what he esteems his Church privileges, it is an ungrateful, but not a serious, matter. Neither his temporal nor his spiritual interests are touched; simply in one religious body his opportunity of uttering, with entire license, his own peculiar views, is cut off. But how seriously, on the other hand, a Church may be afflicted by the willful selfishness of one or two somewhat conspicuous members! And in thus crippling a Church, not only is the injury temporary, as in the instance of an individual, but permanent. The usefulness of a Church may be hindered and well-nigh destroyed by the perversity of a few members. We know of several Churches, formerly large in membership, active in Christian work, with overflowing Sabbath-schools—manifestly moral forces in the community where they were—now weak, small in membership, the Sunday-school a handful, with an ill-flavor about them in the community, and all through the perversity, unyielding, unsanctified temper of some members, who would have their own way whatever might be the result to the Church of Christ by their persistence.

We have known Churches where a few have held peculiar views in reference to the heavenly grace of holiness, or the earthly glory of the expected coming of the Son of God, who have seemed to lose all interest in active measures for the establishing of Christ's kingdom upon the earth and all relish for any services save those devoted to conference upon their special themes. They withdrew their support from the regular contributions and charities of the Church, because the other members failed of hearty sympathy with their peculiar sentiments. They were silent, or absent, at the regular meetings for prayer and praise; they took little interest in the preaching of the Gospel because it did not feed their special appetite; they did not enter into the great evangelical field without to gather periled souls into the divine fold, but they would collect a little handful of sympathizing believers together and yield themselves up to the spiritual infatuation of mutual commendation and personal exaltation, dwelling upon some entrancing vision of the Master, as if He were not all the time commanding them to go to work in His vineyard and to love the whole brotherhood with pure hearts fervently.

Such misguided brethren do not estimate the injury they inflict upon the Church of Christ. Think how serious a matter, for any personal occasion, to weaken the moral power and evangelical possibilities of an established Christian Church! An individual lives and labors for a few years; but a Church may stand until Christ comes. Think how Christ is wounded in the house of His friends by this withdrawal of needed moral and financial support from a visible portion of His body. No personal good that can be secured by these special and outside services can be an adequate compensation for the manifest evil that is occasioned by them. All the spiritual life of the Church is needed within its pale. Every meeting should be a gathering for the seeking and spreading of holiness, and no place on earth should be esteemed nearer heaven, or as affording a better opportunity to secure a glimpse of the transfigured Saviour, than the Church prayer-meeting.

No man ought to be willing to forgive himself if he permits Christ to suffer in His established means of grace on account of his voluntary absence, or because he does not find entire sympathy with himself on the part of all his brethren. Christ did not leave His little Church because Judas was in it, and Peter had a violent temper, and even John's faith was not always to be trusted. We are never to forget that it is not the minister's Church; that it is not the property of its members; it is Christ's Church, and He is honored or dishonored by its character and life.

If it would be better for a man to have a mill-stone about his neck and to be drowned in the depths of the sea, than to offend one of Christ's little ones, what must be the condemnation of that man, or that clique of men, who offend a whole Christian Church, embarrass its work, hinder its usefulness, and limit its power of evangelizing the world around? This judgment must even be more serious where a man holds a conspicuous position, where he has quite a personal following, where he is one of the office-bearers of the Church, where his sullen silence in the social meetings will cast a heavy shadow over the assembly, and where his special gatherings outside of Church services will cultivate in the hearts of his immediate adherents an estrangement from, rather than a love for, the courts of God's house. The individual is comparatively of small moment. His personal griefs will result in no permanent injury, but the blow he thoughtlessly visits upon a Church of Christ may be felt for generations.

The second number of Vol. V, of the Springfield District Methodist is out, and is full of local and general denominational news as ever, and as brisk and fresh in its editorial miscellany.

THE INDIAN QUESTION.

The Indian question seems to be always under discussion. It makes little difference what administration is in power, or whether the Indians are warlike or peaceable, the problem of their government and of their relations with the advancing white race is constantly pressing for consideration in one phase or another. Sometimes it seems as if it were an insoluble problem; but, on the whole, we believe progress is making, that the conditions are becoming better understood, and that the right way of dealing with the aboriginal inhabitants of the country is more sought after, and more patiently pursued when found.

A long step ahead was made when President Grant inaugurated what is known as the "peace policy." This contemplated earnest and friendly effort, to civilize, educate and Christianize the Indians. Heretofore they had been treated, for the most part, as enemies to be kept in subjection; and when they were not at war, to be plundered and abused at will. As the government took no pains to keep any treaties with them when it was convenient to violate them, it is not strange that they were apt to ignore their obligations when they were imposed upon. Much money was voted annually for providing food and supplies of various kinds for friendly Indians, but the distribution of it was entrusted to rapacious officials who grew fat while the Indians starved, and the Indian service was a favorite one with heartless speculators and corrupt adventurers. President Grant's plan was to have the whole Indian business placed under the surveillance of a body of unpaid Christian and philanthropic men who should act as advisers to the official agents, and in connection with them the Christian Churches should designate suitable men to live among the Indians and instruct them in the ways of civilization. There can be no question but that great good was effected in this way, in spite of the lack of authority and the work of efficient support on the part of the Indian Bureau, which interfered very much with the perfect working of the scheme. Frauds and abuses were not wholly prevented, but they were exposed by honest men on the spot in whose report the people had confidence, and public sentiment was brought to bear against evil practices more powerfully than ever before. The Indian ring was not destroyed, but it was hampered and checked in its operations. The peace policy failed of a little measure of success it might have achieved, because the President became too much involved in political affairs, or came too much under the influence of selfish politicians to support resolutely the men who were doing his work. It was at length virtually abandoned, and the Indian ring had the field to themselves again, and were correspondingly happy.

President Hayes has attacked the problem in another way. He has appointed for Secretary of the Interior a man upon whom he could depend to do vigorous work in breaking up the rings entrenched in the Indian Bureau. There was much feeling in certain quarters when the Secretary removed the chief officers of the Indian Bureau—men who had been lately appointed, and in whose upright character many of the best people had full confidence. But that feeling has not lingered. It is too apparent that the Secretary is doing strenuous and effectual work in breaking up the corrupt combinations which had found a resting-place in the department, to justify any one in finding fault with his choice of agents. The best proof of the success of his attempt is the bitter hatred in which he is held by those who prospered while corruptness flourished. No doubt there are yet evils uncorrected, but they are pretty sure to be reformed, root and branch, speedily. His eye is sharp to detect rascality, and his blow is heavy when he strikes.

For several years past there has been more or less agitation in support of a proposition to transfer the management of the Indian Bureau from the Interior department to the War department, and very likely the subject will be brought before Congress at this session. It is urged, in support of this plan, that the nature of the Indians is such, and the difficulties with them so many, that the army can best deal with them. It is said that as soon as ever troubles arise, the army has to be called upon to subdue it, and many profess to believe that if the Indians were constantly subject to the military department, disaffection could be quelled before it becomes war. A great part of all this trouble, it is alleged, grows out of the knavery of those who are entrusted with the government's duty among the Indians, and it is assumed that army officers could be relied upon to distribute supplies more faithfully, as well as to preserve discipline more thoroughly. There is a degree of truth in all this. The sentiment of honor and of responsibility is doubtless keener in the officers of the army than in the average of men who in recent years have exercised authority among the Indians, and been charged with the distribution of the government's bounty. Probably fewer of the former would yield to the opportunities of dishonesty than this service offers.

On the other hand, it is very doubtful if the real interests of the Indians would be as carefully regarded as now. To the soldier the Indian is an enemy upon whom he looks with scarcely more favor than on a wild beast. Very few army officers have any confidence in, or respect for, efforts to improve his condition or elevate his character. The sentiment of soldiers towards the Indians is well expressed in their common saying: "The only good Indians are dead."

Indians." In the common and actual belief of army men extermination is the only safe and sensible Indian policy, although few of them would outgrow public sentiment by openly proclaiming such a theory. But whoever is much acquainted with the feeling among army officers, and has heard them talk freely, must know that they look upon the peace policy and the missionary work to the Indians as mistaken and silly sentimentalism. The way the army has conducted itself towards the red men in many instances is not adapted to promote confidence in the wisdom of giving the military responsible control of them. The annals of our Indian wars are stained with barbarous cruelties by our soldiers, which almost match those of the Indians themselves. It is hardly to be expected that military control would have a more conciliating effect on the Indians than it did on the Southern people. If the hatred of it did not burst out into open war, it would rankle in their breasts, and effectively thwart the accomplishment of much good by any agency.

The controversy which has recently grown up between the Secretary of the Interior and certain army officers is itself evidence of the risk of subjecting the Indians to the army. It seems very clear that General Sheridan and Gibbon, in their hostility to civilian service, have made charges which they cannot sustain; that they have drawn conclusions rashly and in ignorance, and have shown themselves disqualified for dealing with the Indian question except by methods, and in a spirit only tolerable after war is entered upon. Much of what is alleged in favor of the service of army officers as distributing agents of the government's bounty wants now the force it would have had a few years ago. The dishonesty complained of is not now so rampant. In fact, a great part of the difficulty now experienced is not owing so much to the bad character of government agents among the Indians as to the failure of Congress to do its duty in keeping the government's pledges; and this neglect would not be remedied by making army officers Indian agents.

It is far better, as it seems to us, that the government's relations with the Indian in time of peace should be managed by civilians, and that the army should act rather as a police force than as the actual administrators of affairs. It would be a sad commentary on our nation if it had to be confessed that it is impossible to secure honesty in the conduct of our Indian affairs except by employing army officers. While there are two sides to this question undoubtedly, it would, nevertheless, be very foolish to imagine that all the evils which flourish under the present arrangement would disappear under any other, and that no new ones would be developed.

Editorial Items.

The Annual Meeting of the Wesleyan Association, even in these days of business depression, is always an occasion of great interest. It rarely occurs that a body of over a score of members is so happily harmonized as this corporation of Christian business men. They are united together in devotion to their important enterprise and in loyalty to the Church of their choice, and have assumed and cheerfully bear pecuniary burdens which they would hardly endure for any possible temporary emolument, but from which, whatever may be the success of their undertaking, they will never realize the slightest personal advantage. These faithful men simply relieve the Church of all pecuniary responsibility, and have, for more than a half century, with their predecessors, provided a religious sheet for the defense and Christian culture of her people. They have also furnished a noble representative of the solid and disinterested home, which, when its diminishing debt is exhausted, will afford a perennial fund for Church enterprises.

During the last year, although there has been a reduction in rents, the treasurer was able to show a comfortable balance upon the right side; and the agent of Zion's Herald, by active endeavor and great economy, was also enabled to increase this amount by a considerable sum.

A large proportion of the Association was present at the meeting last Thursday evening. Hon. Jacob Sleeper, president of the Association, presided on the occasion. The business details and social enjoyments lasted from four and a half to nine o'clock; the last hour and a half being faithfully devoted to the discussion of a beautiful paper given up in the finest style of Mr. Tutts. They were favored with the presence of Bishop Foster, Rev. D. B. Randall, representative of the Maine Conference, Rev. George B. Palmer from the East Maine, Rev. F. Clark from Providence Conference, and Dr. J. H. Twombly from New England. Bishop Foster, with his admirable and appreciative address, expressing his interest in the great and successful work of the Association, and bidding them heartily God-speed. The brethren from the Conferences mingled their warm words of commendation with many suggestions and kindly criticisms. All expressed themselves as greatly impressed with the importance of the enterprise of the Association, and much awakened with fresh zeal to work for the paper in their several Conferences. They were confident that we should hear of good results from the inspiration of the meeting.

A very interesting episode in the meeting was the presentation, in a happy address giving a biographical sketch of the life of the late Joseph A. Merrill, of admirable portraits of E. V. Joseph A. Merrill and his wife, richly framed, to the Association, to be hung upon the walls of their hall, by Mr. L. A. Cutler, an executor of the will of the late Mrs. Amos B. Merrill; the paintings having been thus devised by the respected donor. The valuable gift was received with a hearty acknowledgment on the part of the Association; and after remaining while in the Book Room, they will be hung in Wesleyan Hall.

The following were elected officers of Wesleyan Association for the ensuing year: President—CHARLES WOODBURY. Vice President—CHARLES W. PIERCE. Secretary—JOHN G. CARY. Treasurer—JAMES P. MAGRE. Auditor—JAMES L. REXFORD. Directors—FREDERICK RICKERSON, EDWARD H. DUNN, EDWARD F. PORTER, THOMAS P. RICHARDSON.

Death plunged another affectionate family of our friends into grief last week, awakening the warm sympathies of a very wide circle of acquaintances. Mrs. Carrie M. Danrell Burien, only daughter of John S. Danrell, esq. of Grace Church, was removed from her earthly to a heavenly home, after living for many months in the constant possibility of a severe affection of the heart. She died in her early womanhood, but about twenty-three and a half years of age, and after a short and happy married life. Her whole life, on its domestic side, has been one of unbroken sunshine. Beautiful in form and character, fond of the society in which she moved, and beloved by all who knew her, she was, beyond by the most sensitive and strong chords to the hearts of her parents. The blow has been long feared, but is none the less grievous. Her husband, Mr. Melancthon W. Burien, will have the hearty sympathy and prayers of many friends in this hour of their peculiar sorrow. The very affecting and impressive funeral services were held at the house of Mr. Danrell on last Friday.

The New Zealand Wesleyan of November 1, contains a full report of the superintendent, Rev. George Brown of the mission among the islands, including New Britain, in the New South Wales and Queensland Conference, where four native preachers were killed and eaten, some time since. These helpers had started into the interior to labor among the savage inhabitants, and their families at the settlement, and other Christian natives, were threatened. Mr. Brown, consulting with his other helpers and friendly chiefs, felt it to be his duty, for the protection of the lives of the other missionaries, to make a sufficiently powerful demonstration to punish the murderers, that further outrages might be prevented. In connection with friendly chiefs, certain other white residents organized an attack upon the murderers and those associated with them, which resulted in their submission after the loss of a number of lives, and the effecting of treaties of amity with other interior tribes. The Board of Missions of the Conference, with Rev. George Hurst, the president, as chairman, passed resolutions of sympathy with Mr. Brown and the bereaved families, made provision for the latter, enumerated the strong grounds inducing Mr. Brown to inflict this summary punishment, and then expressed their deep regrets "that no other course seemed to him to be open which would insure the safety of himself and of the large number of persons belonging to the mission party of whom he was regarded as the protector."

The turning of a minister, called of God to preach the everlasting Gospel, from the duties of his holy calling, unless the call to leave be equally unmistakable, to dabble in politics, to sit at the tables of the money-changers, to venture out on the uncertain sea of speculation, or to set an agent for investment in mining stocks or Western lands, or for some kind of insurance, is a spectacle to men and angels. How little does he realize what a devil's trap he is entering! If he will but look carefully, the way is paved with the bones and broken reputations of former pilgrims. Don't let him deceive himself with the specious pretense that he is in a way to do good with what he may acquire for benevolence, or that others may be aided through his agency; he has entered on a way of terrible temptations. The snares and pitfalls are about his feet. The base consent to descend from his high vocation to these mundane affairs indicates a love of the world that will be liable to draw the soul in perdition. He walks on slippery ways, and it is to be feared that God will allow him to lose his footing in due time. Let him see to it!

There are valid reasons why men who choose to enter business should not retain their membership in our Conferences. Ours is commonly a very unbusinesslike, in reality have they become men of business, and should take their membership to the guild where they belong. To remain enrolled with the ministry is to put out a false signal, or, rather, to keep out the sign after the firm have ceased to do business. If the copartnership has really closed, pull down the sign that the public may be advised of the fact. The ministerial relation should not be used as a business card. The Rev. Mark McKewell, dealer in fancy stocks, the Rev. Sam. Silverlove, a leading proprietor of the Walla Walla mine, of which a few choice and remunerative shares remain to be sold, and Rev. Peter Pilistay, the inventor of the scorbolic plaster, the tubercular checks, and a most invaluable Indian blood remedy, are each and all pious frauds. The less you have to do with them the better. That ministerial label is used as an element of business success. But, mark you, you will find all these brethren shams and pretenders. Open the door as soon as possible to let them out of the clerical circle before they bring disgrace on the body.

We have never enjoyed the opportunity, until last Sabbath, of visiting the Highlands M. E. Church, Boston. Last year the whole outward appearance and inward appointments of this very attractive church edifice were remodelled. The assembly room is peculiarly inviting and commodious, and a fine vestry opens from the rear of the audience hall. We found a good congregation upon an unpleasant day. The faithful and esteemed pastor, Rev. J. W. Johnston, is entering upon the last quarter of a very successful ministerial term. Last Sabbath drew missionary aid, without great pressure a very good collection was taken. This Church enjoys the commendable reputation of cherishing the great charities of the Church, and cheerfully bearing its proportions in sustaining them.

We have seen a copy of the *Spearville News*—the towns bearing the name of Hon. Alden Spear, of Newbury—a very handsomely-printed sheet; it being the twentieth issue of the paper. Last December Spearville was simply a watering station, without other edifices than those attached to such a temporary stopping place, on the Aitchison and Topeka Railroad, in Ford County, Kansas. Now it is a sprightly village of eight hundred inhabitants, with four churches, three hotels, and all the appointments of a vigorous and growing town. In this marvelous way the West is still growing, and it is this rapid growth along its line that accounts for the wonderful appreciation of the bonds of this railway.

We have received the handsome catalogue of the New Hampshire Conference Seminary and Female College for 1878. The past year the institution has been under the presidency of Silas E. Quimby, A. M., with nine accomplished professors in his corps of instructors. There were 300 pupils during the current year in the different classes and departments. The outlook of this beautifully-situated and well-appointed seminary was never more encouraging than at present. It stands upon the crest of a fine eminence in Tilton, N. H., and has a suite of fine brick buildings.

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The veteran Catholic publisher, Mr. Patrick Donahoe, whose large fortune was swept away by the great fire and business losses of late years, at the age of sixty-five enters with characteristic vigor upon a new literary enterprise. He issues, with the opening of the new year, a monthly magazine, made up of selections from the leading Catholic European publications, and called *Donahoe's Magazine*. The first number shows good editorial tact, which will be doubtless well appreciated by the Roman Catholic patronage which he chiefly seeks. It is handsomely published by T. B. Noonan & Co., Boston. \$2.00 a year; 25 cents for single numbers.

D. Lottrop & Co. offer their little patron two very nice Christmas books, handsomely published, with picture covers, and profusely illustrated. The first is entitled, "Eyes Right," and is a bachelor's talk with boys, full of good sense, and yet mingled with fun enough to hold the attention of any average lad. Price \$1.25. The other volume bears the name of "Overhead; or, What Harry and Nelly Discovered in the Heavens." This is one of the rare juvenile books, full of attractions for young readers, which is equally full of valuable instructions. The world above us, glistening in the evening darkness, are revealed by delightful conversations, and even more graphic illustrations, to the happy young people who have the pleasure of receiving this attractive book. Price \$1.

Lee & Shepard publish an admirable Christmas book for the family and for infant schools, called "Mother Play and Nursery Songs," illustrated with fifty engravings, translated from the German. It forms a large quarto, and is a pleasant system of Kindergarten, home, or school instruction, with descriptive songs set to simple and easily-acquired music. It will form a valuable aid in the nursery or child school in the hands of an intelligent instructor.

The most beautiful local Church paper we have seen—as to type, arrangement, paper, and general effect, is the *Auburndale Mirror*, published for the benefit of the M. E. Fair, in progress last week, in behalf of the fine improvements going on in the church edifice. The editorial work is particularly well done, showing the facile hand of a notable musical Director, whose pleasant home is almost under the droppings of the Methodist sanctuary.

Paymaster O. H. Tiffany, son of Dr. Tiffany, has been ordered to the Richmond, now at New York, preparing for a long voyage to the East Indies. The ship takes Gen. Grant on board, in the Mediterranean, and passes through the Suez Canal. The trip will afford the ex-President, who is to be accompanied by Mrs. Grant, a fine opportunity to visit the chief Indian, Chinese and Japanese ports. On his close, he returns to the United States by way of the Pacific steamers to San Francisco. On board the ship are sixty-eight of the boys from the training-ship Minnesota, where our late assistant, Chaplain Holway, is superintendent of education.

The excellent wife of Charles Alden, died at her home in Ashland, Mass., on last Saturday morning. She has been delicate in health for years, but the announcement of her death comes to us with great suddenness. Her pleasant home was a resting place while awaiting the uplift in Newport some thirty years ago. Mr. Alden was an amiable, exemplary Christian woman, an affectionate wife and mother, and a loyal member of the Church of her choice. The greatly-afflicted family will have the warm sympathy of their friends.

The eleventh annual report of the Clarke Institution for Deaf Mutes, Northampton, Mass., shows what an admirable service this young and vigorous institution, under the care of Miss Harriet B. Rogers, is doing for our unfortunate silent children. It has a very broad curriculum of study in rudimentary English and in higher science and art, in addition to lip reading and articulation. Its work stands the trial of experiment, and a number of its pupils are now making for themselves a good living at mechanical trades and other forms of industry. It is an interesting and well-managed institution.

The *Magazine of Art*, published by Cassell, Petter and Galpin, for December, is out, and is one of the finest of the series. It contains a sketch and portrait of Philip Hermogenes Calderon, R. A., and gives several beautiful wood-engravings of his chief pictures. An American has illustrated talk about art in this number. The chapter on Art's Huts is devoted to Scotland, and the pictures are very attractive. The University galleries at Oxford are described; a second paper on the subject is given, and the seventh chapter on the Paris Exhibition.

The Catholic Family Annual for 1879 is issued by the Catholic Publication Society, 80 Barclay St., New York City. It makes a handsomely-printed manual of 144 pages, and in addition to the usual calendars, it gives biographical sketches of Pope Leo XIII., and a number of noted Catholic dignitaries, with interesting papers upon various historical and educational themes. It makes a very attractive book for Catholics, and is suggestive enough and interesting to Protestants.

We have received the Catalogue of Lawrence University, Appleton, Wis., Dr. George M. Stebbins, president. The College graduated 12 at its last commencement, 12 in the senior class, 16 in the junior, 28 in the sophomore, and 40 in the freshman— which last item is a significant evidence of growth. In the preparatory department are 61 students. The whole number of students in all the schools—commercial, musical, art, and academic—is 238.

The local Church and holiday papers abound in these days. We have received the *Suncook Advance*, published by the ladies of the M. E. Church of that vigorous New Hampshire town, and edited by their pastor, Rev. S. C. Keeler. Also, the *Christiana Herald*, issued by the ladies of the Aid Society of the Hope Street M. E. Church, Providence, R. I.—quite a broad sheet, edited with excellent taste.

Dr. O. H. Tiffany delivered his very popular lecture upon the Yosemite Valley, in Charlestown, on Wednesday evening, the 11th, much to the satisfaction of a fine audience. Dr. Tiffany is able to deliver only a limited number of lectures this season, on account of the pressure of his pastoral duties. His appointments are made by B. W. Williams' Bureau.

Just after we went to press last week, we received a touching note from Rev. W. P. Ray, informing us of the death of his infant only boy—a great disappointment and grief to the parents, but richly compensated by the special presence and grace of the Comforter.

We have received the fatigable superintendent, Stephenson, B. A., bi children's Home and enterprise, in the vic its branch in Canada extended effort to the hood is an honor to our and is an enterprise initiated by our denomi the water. The repo suggestions and intere

The fortieth quarterly convention of the Boston Association, in Boston Association, near of Tremont, was held on Wednesday, December 19, at 9 o'clock, A. M. delivers an address of P. M., and Dr. Alex Christian Integrity, at

ity is the department. It is quietly doing its college graduates. The special courses of literature, history and graduate student can presenting himself for University. More than been connected with have received the degree these are pursuing at Germany, and the other gland. The second year just taken place.

We hear, with the very sudden and accident at his home, Brother Phillips, one Book Room at New Y man of fine promise, g about a year ago, a sicted parents. Our s are heartily with their reavement.

A. M. Skinner & Co. W. Seavey, pastor of Stoughton, Mass., and of ladies and gentlemen, paper, 6 by 3 inches in enough for a mammoth with a remarkable sheet is published bi-w

The fourth number New Church is out. ence and philosophy aars of the Swedish pulpist ferry nearly in phia by J. B. Lippinc

The National Temper out its annual Temper Teetotaler's Year Book ous calculations and interesting and valuable cellary.

Geo. D. Newhall &

the publisher, Mr. Pat-
these large fortune
the great fire and business
the age of sixty-five
the Catholicism upon a new
He issues, with the mag-
year, a monthly maga-
selections from the lead-
tropical publications, and
Magazine. The first
good editorial fact, which
well appreciated by the Ro-
through which he clearly
specially published by T. B.
umbers. \$2.00 a year; 20

Co. offer their little patrons
Christmas books, handsomely
lustrous covers, and profuse
illustrations. The world
is entitled, "Eyes
bachelor's talk with boys,
and yet mingled with fun
the attention of any average
The other volume bears
red; or, What Harry and
in the Heavens." This is
venue books, full of attrac-
readers, which is equally
illustrations. The world
in the evening darkness,
delightful conversations,
graphic illustrations, to the
pleasure who have the pleasure
attractive book. Price \$1.

publish an admirable
for the family and for infant
Mother Play and Nursery
with fifty engravings,
others, by Friedrich Froe-
the German. It forms
is a pleasant system of
me, or school instruction,
it is set in simple and cas-
easily. It will find its way
to the very child school in the
of the instructor.

ful local Church paper we
type, arrangement, paper,
is the *Aurora* and *Mirror*
for the benefit of the M. E.
last week, in the hands of
is going on in the Church.
a moral work is particularly
the facile hand of a
doctor, whose pleasant home
the droppings of the Meth-

H. Tiffany, son of Dr. Tif-
ordered to the Richmond,
Yard, preparing for a long
at India. The ship takes
ward, in the Mediterranean,
the ex-President, who is to
be Mrs. Grant, a fine oppor-
lindian, Chinese and
On the 12th, he returns to
by way of the Pacific
Francisco. On board the
of the boys from the
anxiety, where our late as-
Holway, is superintendent

life of Charles Alden, eq-
in Ashland, Mass., on
years. She has been deli-
comes to us with great
pleasant home was our
the supply of the pupils in
twenty years ago. Mrs. Al-
den, exemplary Christian
missionary wife and mother,
ber of the Church of her
empathy of their friends.

annual report of the Clarke
Massachusetts, Northampton,
at an admirable service this
the institution, under the
of the Rev. B. W. Wil-
children. It has a
of study in rudimental
in higher science and
reading and articulation
stands the trial of experi-
of its pupils are now mak-
good living at mechan-
forms of industry. It
and well-managed institu-

of Art, published by Cas-
pulpin, for December, is out,
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and portrait of Philip
B. A., and gives sev-
of his life. The artist
American has an illustrated
this number. The chapter
is devoted to Scotland,
the very attractive. The
at Oxford are described;
teaching in England is given,
chapter on the Paris Exhi-

Family Annual for 1879 is
the Public School, New York
city. It makes
illustrated manual of 114 pages,
to the usual calendar, it
sketches of Pope Leo
of noted Catholic
interesting papers upon
and educational topics. It
active book for Catholics,
enough and interesting to

ed the Catalogue of Law-
Appleton, Wis., Dr.
the first commencement
classes, 16 in the Junior, 28
and 40 in the freshman—
a significant evidence of
preparatory department
The whole number of stu-
schools—commercial, music-
—is 286.

ch and holiday papers
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own, and edited by the
Kneier. Also, the *Christ-
and by the ladies of the Aid
Street M. E. Church,
—quite a broad sheet, edit-*

delivered his very popu-
the Yosemite Valley, in
Wednesday evening, the
satisfaction of a fine audi-
able to deliver only on
of this season, on ac-
of his pastoral duties,
are made by B. W. Wil-

ent to press last week, we
note from Rev. W. P.
of the death of his infant
great disappointment and
at, but richly compensated
presence and grace of the

We have received from the able and in-
fatigable superintendent, Rev. T. Bowman
Stephenson, B. A., his annual report of the
Children's Home and its connected mission
enterprises, in the vicinity of London, with
its branch in Canada. This laborious and
extended effort for the care of perished child-
hood is an honor to our Wesleyan brethren,
and is an enterprise that might well be imi-
tated by our denomination on this side of
the water. The report is full of valuable
suggestions and interesting incidents.

The fourth quarterly meeting of the dis-
trict convention of the Y. M. C. A. of eastern
Massachusetts, is to be held with the
Boston Association, at their building, cor-
ner of Tremont and Egle Streets, Boston, on
Wednesday, December 18th, 1878, opening
at 10 o'clock, a. m. Rev. A. E. Dunning
delivers an address on the Sabbath at 4.30
p. m., and Dr. Alexander McKenzie on
Christian Integrity, at 7.30 p. m.

One of the departments of Boston Univer-
sity is quietly doing a work of great service to
college graduates. The School of All Sciences
has special courses of study in philosophy,
literature, history and philology, which the
graduate student can pursue, by himself,
presenting himself for examination at the
University. More than thirty students have
been connected with this school. Three of
these have received the degree of Ph. D. Two
in Germany, and the other at Cambridge, En-
gland. The second annual examination has
just taken place.

We hear, with the sincerest sympathy, of
the very sudden and painful death, at an
accident at his home, of the younger son of
Brother Phillips, one of our agents in the
Book Room at New York. He was a young
man of fine promise, greatly beloved, and his
abrupt removal was a terrible blow to his af-
flicted parents. Our sympathies and prayers
are heartily with them in this hour of be-
reavement.

A. M. Skinner & Co. publish, and Rev. A.
W. Seavey, pastor of the M. E. Church,
Stoughton, Mass., assisted by a strong corps
of ladies and gentlemen, edit, a little quarto
paper, 6 by 3 inches in size, but sprightly
enough for a mammoth sheet. It opens
with a remarkable story about an unrecog-
nized Doctor of Divinity. This *Lilliputian*
sheet is published bi-weekly.

The fourth number of *Words for the*
New Church is out, and is devoted to sci-
ence and philosophy as interpreted by schol-
ars of the Swedenborgian faith. The pub-
lisher is very nearly published in Philadel-
phia by J. B. Lippincott & Co.

The National Temperance Society sends
out its annual Temperance Almanac and
Testotter's Year Book for 1879. It has the
usual calculations and an unusual amount of
interesting and valuable statistics and mis-
cellany.

Geo. D. Nowhall & Co., Cincinnati, pub-
lish the *Helping Hand*—a fresh and at-
tractive volume of Sunday-school music.
It is well spoken of by experts who have ex-
amined it. Price 25 cents each, or \$3.00 a
dozen.

The committee upon the sessions of the
New England Conference have decided upon
Grace Church, Worcester, as the place where
the next session will be held. The details of
the arrangements will be duly announced to
the members of the Conference.

Rev. N. G. Axtell, of Rockville, Conn.,
preached two very acceptable missionary ser-
mons in Dorchester Street, South Boston,
and Meridian Street, East Boston, filling
vacancies caused by the failure of other
brethren expected to have supplied these
pulpits.

The request is often made to send our
premium pictures to be used in canvassing,
so that subscribers may be enabled to make
a choice. To comply with these requests
would result in great confusion and needless
expense. Either of the premium pictures
is satisfactory, as they are all very attrac-
tive pictures; but don't ask us to send them
until the paper is paid for, and then they
will be forwarded as fast as subscribers are
entitled to them.

NOTES FROM THE CHURCHES.

MASSACHUSETTS.

Boston.—Reverend meetings have been
held at the Leverett Street mission every
evening for two weeks, conducted mostly
by Rev. H. L. Hastings and wife. Mr. J.
E. Wolfe, formerly of Newburyport, is now
in charge of the evening, and his efforts are
being abundantly blessed of the Lord. Last
Sabbath there were ten souls at the altar
seeking Christ. The mission is doing a
grand work, situated as it is among the poor-
est people, most of whom do not attend
church anywhere else, there being none
within ten minutes' walk.

Woburn.—Rev. Asa Bushnell, a sa-
cred member of the N. Y. E. Con-
ference, and his good wife, were greeted by
their Woburn friends on the eve of Dec.
7th—the fiftieth anniversary of their mar-
riage. Mr. E. R. Wright took charge of the
interesting exercises. Very appropriate
Scripture selections were read by Rev. F.
Fah; a fine original poem was given by
Rev. M. S. Howard, of the Congregational
Church; Rev. N. Fellows made a tender
and impressive address, and presented, in
behalf of the gathered friends, some golden
tokens of their affection and respect;
prayer was offered by their pastor; and re-
sponses of grateful thanks and pleasant
remembrances were elicited from Brother
and Sister Bushnell.

The company joined heartily in singing
"Shall we gather at the river?" and the
doxology; the benediction was pronounced,
and congratulations closed a very delightful
good wedding.

Bay View.—By invitation of the pastor,
Brother George E. Sanderson, we attended
the dedicatory services of the new vestry of
our church in this place. The services
were held Dec. 6th, at 2 o'clock in the after-
noon, and in the evening a reunion of the
Church and former pastors occurred. It was
a very pleasant and profitable time.
Dr. Steele, of Salem, preached the sermon
of the occasion from these words: "He
shall not fail judgment in the earth; and
he shall not fail judgment in the earth; and
the disciples wait for his law." (Ez. 4:2)
The discourse was unique and grand, rich
with the gospel of the Son of God. Dr.
Steele is just the man to preach a vestry an-
nual.

The Bay View Granite Company, who from
the beginning of our Church has shown
himself friendly by his gift, pays for the
lumber. The vestry is very neat and at-
tractive, and meets a pressing need, which
the people have felt from the first. We
heartily rejoice in their success. The reu-
nion in the evening was an unusually
pleasant time, and the speaking from sev-
eral brethren was good; but the life of the
evening was Rev. A. Sanderson, of Lynn—
of precious memory to his people of Bay
View—who under God built their home of
worship, and was their first pastor. His kind
words made old and young happy. Having
labored two years in Bay View, we pray
for great blessings to rest on our Churches
of Cape Ann!

SPRINGFIELD DISTRICT.

Salem Church (G. E. Chapman, pastor)
has subscribed enough to lift the debt on
the parsonage, all of which has been paid in
except two hundred dollars.

Amherst Church will occupy the vestry
of their new house about New Year's, and
the audience-room before Conference, if
somebody will help them to a thousand dol-
lars to complete the work without debt.
Brother King will be likely to find it before
that time.

West Warren (S. C. Carey, pastor), after
prolonged delay, has at last secured a
very desirable lot for a church, and has
already broken ground for the foundation.
A considerable portion of the money neces-
sary has been provided for, and next June
will, doubtless, witness the completion of a
new and commodious house of worship by
this young and enterprising society.

Warren (R. F. Holway, pastor) is in a
prosperous condition, and looking hopefully
for a revival.

At Woburn the academy opens the
winter term with the full corps of teachers
and an increased number of students. The
Merrill family makes a welcome addition
to its book treasures, and the legacy when
received will be equally welcome. The
Church, also, it is expected, will receive
from the Amos Merrill estate enough to pay
the remaining indebtedness. Now let
somebody give enough to complete the
spire, and crown the work.

Several Churches on the Springfield dis-
trict are very heavily in debt; but of these
some of the most burdened are making
strong effort to reduce, or wholly remove,
their debt, and with good prospect of suc-
cess. These hard times are not altogether
unfavorable to debt-paying and church im-
provement, though they do not tend to ex-
aggeration in building, or to debt-making.
Salaries have been reduced very low, in
some instances far below the ability of the
people or the needs of the pastor, and in
some cases payment has been very slow;
but improvement is being made in this lat-
ter respect. Many of the ministers are too
modest in making known their needs.

NEW BEDFORD DISTRICT.

Fall River is mightily moved. The "gospel
meetings," led by Dr. Pentecost and
Mr. Stebbins, who are helped and encour-
aged by the earnest co-operation of all the
Methodist preachers and by most of the
other evangelical ministers, are creating a
wide-spread and deep interest. The Baptist
Temple on Main Street is crowded
every evening, and the meetings are held there.
Sunday evening, Dec. 8, four minutes after
the doors were opened, 1,500 men were
seated, and three or four hundred more
crowded in to hear a sermon to skeptics by
Dr. P. These nearly two thousand men
sat—some on the floor—or stood nearly
two hours while the speaker exposed the
folly of infidel theories, and showed the rea-
sonableness of Bible truth. At the same
hour the First M. E. Church was filled.
Dr. P. preaches at 9 a. m., 2.30 and 7 p. m.
Sundays. On the other days of the week,
except Saturday (when he holds no meet-
ing), he has a prayer-meeting in the old
Central Congregational Church from 12 till
1.30. At 3 p. m., he preaches in St. Paul's
M. E. Church, and at 7 p. m. in the Baptist
Temple. All these meetings are full. Besides
these there are inquiry meetings, and expe-
rience meetings for men and a women apart,
etc.

A simple and business-like arrangement
has been adopted in order to bring the con-
verts into some Church home. Books are
prepared at the store of Earl & Son, in
which all who enter the name, their resi-
dences, and the particular Church whose
watch-care they prefer. The pastors copy
these, and look up and interest themselves
and their Churches as far as possible in the
welfare of the converts. Of course a good
many are found whose names are not en-
tered on these books. Over forty names
have been received last week by Brother
M. E. Church, and over thirty by Bro.
Phillips of the First M. E. Church. The
other Methodist Churches being further from
the centre, do not receive so many, but all
feel the quickening power of the movement.
The pastors are naturally solicitous about
the result when Mr. P. leaves and the union
of effort is changed for the separate Church
work.

However, the services in the Churches
were resumed last Sunday, Dec. 8, and the
usual social meetings are held this week.
It is earnestly desired that Church members
will attend their own Church services, and
leave room for the unconvinced in the meet-
ings held by Dr. P. Many of these have
been unable to get in. Now, however, any
sensible one can procure a ticket which
will secure for him a seat up to five-
teen minutes of the time to begin the ser-
vices. This revival ought to bring not less
than five hundred into the Methodist
Churches in Fall River.

Dr. P. stays in Fall River till Dec. 23,
when he goes to Providence. He asks the
prayers of the New Bedford District
League for the blessing of God on his labors.

The revival in North Dighton is moving
on. Over thirty have been converted.
Marion is blessed with an increasing re-
ligious interest. Meetings are held every
evening.

In Dighton deeper feeling and a greater
spirit of prayer have prevailed for a month.
The Churches in Taunton are expecting
better days. The anti-faction between pas-
tors and Churches is complete. All the pas-
tors being practical men, and deeply inter-
ested in the spiritual welfare of the people,
there is every reason to expect, with the
increasing interest now in the Churches,
that the happy results of revival power are
not far distant.

In Coult. Port is a parish comprising a
Congregational and an M. E. Church work-
ing together. For one or more years
a minister of one of the denominations filled
the pulpit, and in due time one from the other
does the same. The Methodist Church
preserves its peculiarities, the weekly class
being held, and the usual written service in
the prayer-meetings. Bro. Fish, of Mar-
ton's Mill, has pastoral charge of the Meth-
odist in Coult. Port, and recently received
two into full membership.

The Terry Street Methodist Church build-
ing has been moved one-half mile south to
Main Street—a much more desirable loca-
tion. It is raised so as to put a vestry an-

decent, and it will be occupied by the last
of the month. It will be wholly unlike Broth-
er Sheffield if he does not lead in a glori-
ous revival during the winter.

Rev. J. D. Phelps recently delivered a
very acceptable and entertaining lecture in
the Methodist Church, Fallmouth, on "Wak-
ing and Dreaming."

MAINE.

A good religious interest prevails on the
Bridgton charge. Four have recently sought
an interest in Christ. J. E. Wolfe is to as-
sist the pastor, Rev. O. M. Cousins, in ex-
tra meetings, commencing Dec. 15th. Bro-
ther Cousins is booked for his lecture on
"Rights of Scotland" in several places.

Rev. J. Collins is still pushing the work
of temperance at Conway. Rev. G. C. An-
drews delivered a lecture at Conway Cor-
ner last Monday evening, Dec. 9.

The new Presbytery Meeting in Portland
had an interesting discussion Monday, Dec.
9, on the subject of "Pastors yielding their
official prerogatives to evangelists." The
drift of the discussion was against such a
course. Presiding Elder Jacques read an able
paper on the "Two Covenants."

Dr. H. A. Cutting, state geologist of Ver-
mont, delivered his able lecture on the his-
tory of the Bible in the Methodist Church at
Saco, Sabbath, last, and gave a stereo-
scope exhibition in the lecture course,
Monday evening. His views were mostly
from Palestine and Egypt, which the Doctor
explained in a very interesting manner.
Both lectures were helpful in Bible study.

Rev. Dr. Carruthers, who has been pastor
of the Church of Christ, in Portland, about
thirty years, has resigned his pastorate, and
the council of Churches has dissolved his
pastoral relation with the Church.

Mr. E. Wentworth, who has been superin-
tending of the Reform School located near
Portland for five years, died suddenly, last
week, of heart disease.

The new Methodist parsonage at Frye-
burg, which has just been erected through
the persistent efforts of Rev. G. C. Andrews,
pastor of the Church, is a very neat and
convenient building of wood, and will be a
pleasant home for the ministers who may be
stationed there. A small debt remains on the
house, which they are trying to reduce by a
course of lectures.

The new church which is in process of
construction at Fryeburg for the Swedenborg
party, who went out of the other
Churches last spring, is a very fine build-
ing.

Hallowell.—The Maine Industrial School
for Girls now closes the fourth year of its
existence. The fourth annual meeting of the
board of managers was held Dec. 4th. Pro-
ceedings of the school are in all respects pro-
gressive, the beneficial results exceed the
most sanguine expectations of its friends.

The school continues full, and sometimes
crowded. The present number is thirty-two,
and the average number for the past year
is thirty-one. The whole number com-
mitted to the school from the beginning is
eighty-two. Of these, three only have been
dismissed as incorrigible. Not more than
eight have a decidedly bad record since they
came to the school. All the rest, so far as
the officers of the school can judge, are in a
fair way to become useful members of soci-
ety. Thirty-three are in homes and are re-
ported as doing well.

The improvement of the girls, generally,
in work, in school studies, and in deport-
ment, is very satisfactory. Girls from the
world surroundings have become well-be-
haved and comely in person, and in charac-
ter. Through the kind ministry of benevo-
lent ladies some choice gems have been
gathered from the slums of society and sent to
the industrial school, who are now in excel-
lent families, with a fair prospect of an hon-
orable and useful life. There is a constant
demand for girls of the school for families.
Some are adopted, and are regarded as valua-
ble accessions to the family. Some are
working for wages, others are indentured, and
others taken for a season on trial.

The results of the school thus far compare
favorably with those of other similar schools.
Seventy-five per cent. of the girls committed,
at least, in a fair way to become respect-
able and useful, and the beneficial work of
the school is abundantly manifest. There
are rumors of intended retrenchment by the
incoming State administration, threatening
the welfare of the educational and reforma-
tory institutions of the State. It is hoped
that the sober judgment of our legislators
will prevent them from committing the blun-
der of breaking down the defenses of pub-
lic intelligence and virtue from motives of econ-
omy. "Prevention is better than cure;" a
virtuous education is the cheapest defense of
the nation. It is cheaper for the State to edu-
cate her children than to provide prisons,
penitentiaries, and criminal prosecutions for
the punishment of the children who through
her neglect fall into vagrant and criminal
habits.

Bowdoinham.—The cause of temperance
is making some progress in this ancient
town. Meetings of the reform club are held
regularly every Sabbath afternoon. We
have recently been visited by gentlemen
from Portland, Bangor, Waterville, Bath,
Brunswick and Topsham, who have no pro-
fession in town. Our people voted the leg-
islature authorized sale of liquor down some five
years ago, and we have had none since.
Our pastor, Brother Foster, is heartily en-
gaged in this as well as all good causes, and
is laboring with marked success.

NEW HAMPSHIRE.

Gleanings.—The improvements which
for some time have been going on upon the
First M. E. Church of Concord are at last
completed, and the house was dedicated on
the afternoon of Wednesday, Dec. 12th. The
external appearance of the building is now
quite attractive, two spires having been
placed in front, the one 115 feet in height,
and the other fifteen feet above the roof. In-
side, great changes have been made. The
floor of the church has been raised four feet,
a new vestibule fifty feet by fifteen has been
substituted for the old one, and the entire
space below the audience-room has been de-
voted to vestries. There is a large vestry for-
ty-two feet square, a church parlor twenty-
eight feet by eighteen, a kitchen, and two
other rooms. The vestries are high, light,
and pleasant. The improvements have cost
in the vicinity of \$4,000, and only an in-
considerable debt is now remaining. The
chairman of the building committee was Rev. E.
Adams, D. D., to whose judicious manage-
ment the successful completion of this enter-
prise is largely due. He was ably seconded
by the other members of the committee,
Messrs. S. M. Griffin and Frank L. Sanders.
The dedicatory exercises were largely at-
tended. Rev. O. W. Bent, the pastor, pre-
sided and gave the address. Prayer was
offered by Rev. S. M. Merrill, D. D. Other
addresses were made by E. Adams, D. D.,
Rev. Samuel Kelley, a former pastor, Rev. S.
Holman, Rev. Mr. Ayer, pastor of the North
Congregational Church, Rev. Wm. E. Knies,
Rev. E. Smith, Rev. L. C. Field, and Rev. J.
W. Adams, the Presiding Elder. In the
evening, a lecture was given to a very large

audience by Rev. L. C. Field, of Haverhill,
Mass., a former pastor. The subject was
"The Problem of Labor," which was han-
dled in an able and brilliant manner. After
the lecture a supper was served, of which a
large number partook. Pastor and people
are to be congratulated upon this excellent
and needed work.

The work of revival is going on with the
M. E. Church of Exeter (Rev. J. H. Haines,
pastor). December 1st, two converts were
baptized in the river, and December 5th
three more at the altar. On the evening of
the latter day, four new seekers of religion
were forward for prayers. This Church was
greatly blessed and revived at the Hedd-
ing camp-meeting last fall, and God has been
continually with it since.

Rev. Francis Parker was ordained as pas-
tor of the Congregational Church of Keefe,
December 5th. Prof. Parker, of Dartmouth
College, preached the sermon. Mr. Parker
has been serving this Church as a supply the
past three years.

Herman Abbott, a deacon of the Congrega-
tional Church of Wilton, and an honored
citizen of the place, died Nov. 17, aged 64.
He was universally respected and beloved.

Dr. H. A. Cutting, state geologist of Ver-
mont, delivered his able lecture on the his-
tory of the Bible in the Methodist Church at
Saco, Sabbath, last, and gave a stereo-
scope exhibition in the lecture course,
Monday evening. His views were mostly
from Palestine and Egypt, which the Doctor
explained in a very interesting manner.
Both lectures were helpful in Bible study.

Rev. Dr. Carruthers, who has been pastor
of the Church of Christ, in Portland, about
thirty years, has resigned his pastorate, and
the council of Churches has dissolved his
pastoral relation with the Church.

Mr. E. Wentworth, who has been superin-
tending of the Reform School located near
Portland for five years, died suddenly, last
week, of heart disease.

The new Methodist parsonage at Frye-
burg, which has just been erected through
the persistent efforts of Rev. G. C. Andrews,
pastor of the Church, is a very neat and
convenient building of wood, and will be a
pleasant home for the ministers who may be
stationed there. A small debt remains on the
house, which they are trying to reduce by a
course of lectures.

The new church which is in process of
construction at Fryeburg for the Swedenborg
party, who went out of the other
Churches last spring, is a very fine build-
ing.

VERMONT.

Brother D. H. Bicknell, of Elen, lectures
on "Geology" at North Hyde Park next
Saturday.

Brother J. W. Hitchcock, a local preacher
who has been teaching at North Hyde Park,
is now supplying the pulpit at Fairfax. He
is giving excellent satisfaction, and will
soon move his family into the parsonage at
the latter place.

Brother H. F. Austin, of St. Johnsbury,
is out in a sharp line for the *St. Johnsbury*
Catholicon, in defense of Mr. Murphy's
work in New York for the same
animalism of the New York corre-
spondent of that paper, who evidently does
not appreciate the spirit of the great tem-
perance evangelist, or his work. Brother
Austin speaks from personal knowledge in
high praise of the genuinely good work Mr.
Murphy has done in other places, and re-
futes the fact that the Seventh Street
Church, New York, where the Murphy
meetings were held the first three weeks,
has already received 67 to its membership
as part of the fruit of the work.

Professor G. G. Bush, Ph. D., whose
name is familiar to all the friends of our
Seminary, has spent three or four years in
Germany, pursuing his philosophical studies,
and is now serving his connection with our
school. He returned to this country last
summer. During his absence he took ad-
vantage of his Continental residence to visit
the countries adjacent, and has prepared two
lectures, one on "A tour through Ire-
land, Scotland and England," and the other
on "What I saw in Egypt and Palestine."
He proposes to deliver these lectures—one
or both of them—for the benefit of any
Church enterprise, on very moderate terms,
in such places as may desire them. Those
who know Professor Bush will need no re-
commendation of ours to assure them that
any lecture he may prepare for the public
will be valuable for the information it will
confer, and for the high character of the
University honored itself by giving Profes-
sor Bush the honorary degree of Doctor of
Philosophy, at its last Commencement; and
soon afterwards gave him an urgent call to
the chair of Modern Languages. But the
professor is somewhat exhausted from his
protracted studies in Europe, and did not
think his health justified such close applica-
tion and hard work so soon as that position
would involve. Hence, he declined. His
plan is to occupy his partial leisure in lec-
turing during the winter. His address is
Quincy, Mass.

Church Register.

HERALD CALENDAR.

Barnor District Conference, at Exeter
(for programme see HERALD of Nov.
1878). The annual meeting of the
Norwich District Ministerial Association,
at Williamstown (for programme
see HERALD of Dec. 12).
Orien Ministerial Association, at Pem-
broke, English Village (programme
in HERALD of Dec. 12), time to be an-
nounced by Presiding Elder.

NEW ENGLAND CONFERENCES—1879.
CONFERENCE. PLACE. TIME. BISHOP.
New England, Worcester, April 2, Simpson.
New Hampshire, Concord, April 1, Foster.
Providence, Taunton, April 16, Haven.
Maine, Portland, April 23, Foster.
Vermont, Swanton, May 1, Harris.
East Coast, Dover, May 7, Foster.

FOR SALE CHEAP.—METHODIST QUARTERLY

REVIEW, 8-1878, bound in sheep.
Apply to
J. P. MILES, 26 Bromfield St.

DEDICATION.—The new M. E. Church of
Southbury, Rockland County, Maine, Con-
ference, will be dedicated to the worship of All-
God on Wednesday, Jan. 1, 1879. Sermon, at 10.30
a. m., by Rev. J. W. Hamilton, of Boston, to be
followed by the dedicatory services.

There will be a lecture, at 7 p. m., by Rev. J.
W. Hamilton. Rev. J. W. Day, Presiding Elder
of the district, will be present to aid in all the
services. Former pastors and members, and
friends of the cause of Christ generally, are most
cordially invited to be present on this occasion.
B. C. WESTWORTH, Pastor.

PROVIDENCE DISTRICT MINISTERIAL AS-
SOCIATION.—Meeting at Brockton, Dec. 18th,
P. M. 7.30. The programme will appear next
week.

THE NEW BEDFORD DISTRICT CONFER-
ENCE will meet (D. V.) at North Dighton, Mass.,
Dec. 12-13, 1878. Local preachers not in orders will be pre-
sented Monday evening, to meet the Examining Com-
mittee on Friday morning, Dec. 13th, at 9 a. m.
[A notice to the pastors on New Bedford district
from Brother Stebbins will appear next week.]

CLAREMONT DISTRICT—FOURTH QUARTER.
Jan. 4, 1879, and 5, a. m.; Wm. Wells; 5, p. m.
North Charlestown; 6, a. m.; South Acworth.
[Continued next week.]
Bristol, N. H., Dec. 12, GEO. J. JORDAN.

Business Notices.

Saratoga Springs, in Winter.

Dr. Strong's Remedial Institute has Turkish,
Russian, Hydrophobic Electric Bath, Equilizer
and other valuable facilities, for treating Nervous,
Lungs, Fevers and other diseases. Free Consultation
Send for a circular.

It is impossible for a woman, after a faithful
course of treatment with Lydia E. Pinkham's
VEGETABLE COMPOUND, to continue to suffer
from a weakness of the uterus. Lydia E. Pink-
ham's Liver Pills cure constipation, biliousness
and torpidity of the liver. These pills are excel-
lent in conjunction with the VEGETABLE COM-
POUND which complements that and a sugar-
water. Compound \$1.00. Pills 25 cts. Sold by
Druggists.

Consumption Cured.

An old physician, retired from practice, having
had placed in his hands by an East India mis-
sionary the formula of a simple vegetable remedy,
for the speedy and permanent cure for consump-
tion,

The Family.

THE PEW BY THE DOOR.

BY LILLIAN A. MOULTON.

(As a recent Sabbath-school concert in this city the lesson of the evening was taken from the beautiful parable of "The Lost Sheep." The subject was presented in three views—Hunting the Sheep; the Search for the Lost; and the Reward. Illustrations, from the brush of one of the teachers of the school, were perfectly executed, and wonderfully effective. At the close of the exercises the following original poem was read by another of the teachers.)

"Two years ago, on a Sabbath eve,
In a city large and grand,
That a preacher stood, in a chapel low,
With a book upon his hand,
And while he sought the pages o'er,
Burst forth the joyful strains—
"There is a fountain filled with blood,
Drawn from Immanuel's veins,"
And louder still, and yet more clear,
Arose the glad refrain—
"And sinners plunged beneath that flood
Lose every guilty stain."
Past the door of that chapel low
Came a weary child of sin;
His ear caught the words of the music,
And softly he slipped within.

Alone and unnoticed he glided
Into the pew by the door,
And to his heart came a tenderness
That he had never known before.
Oh! his eyes were so wild and bloodshot,
His cheeks so wasted and thin,
You would have known as you looked at him,
That his life had been full of sin.

Then the man of God read from the Word
That beautiful, old story,
How to save our souls from eternal woe
Christ left His throne in glory.
(And he told them all in tender tones,
In His face shone a hallowed light,
Of a sheep that was lost in the wilderness—
The very tale told us to-night.

How it wandered away in the darkness,
And tired, and weak, and forlorn,
It lay half dead in the thicket,
Bruised by the briar and thorn.
How it longed to get back to the sheep-fold,
How it longed to be warm and free—
From the pew by the door came a smooth-
ed word,
"O God! O God! that's me!"

All was quiet again in a moment,
Though the preacher's face turned pale,
And his voice grew a little husky,
As he finished the marvelous tale;
And he told the heart of the Shepherd
Sore ached for the wanderer one,
How He left the ninety-nine others
At the sinking of the sun.

To seek for the lost and wayward
Mid the mountains wild and bleak,
How He searched the deepest creek;
And how, as the sun was rising
Afar on Jude's tips,
There came to the Shepherd's eyes a light,
And a cry of joy to His lips.

And from His heart swelled the chorus,
"Rejoice with Me and be glad!
I've found My sheep in the desert,
And My heart is no longer sad."
Thus singing, he carried the lambkin
Safe back to the sheltered fold,
And it knew no more of danger,
Nor suffered from fear or cold.

Then the preacher sat down; and a silence
Fell on the worshippers there;
Some gazed at each other in wonder,
And some were seen kneeling in prayer.
Down the aisle, in the pew by the door,
Kneelt the penitent child of sin,
And into the heart of that prostrate one
The Lord Jesus Christ entered in.

Yea, the very Sun of Righteousness
Arose in his soul that eve;
'Twas night when he entered the chapel,
'Twas morn when he rose to leave.

And the Shepherd in heaven's sheep-fold
Said, "Ring the bells with delight,
And rejoice with Me, all ye angels,
For the sheep has been found to-night!"
And through heaven's pearly arches
The joyous news spread round,
"Rejoice! Rejoice with the Shepherd!
For the lamb that was lost is found."

Boston, Oct. 12.

PUBLIC OR PRIVATE SCHOOLS?

BY MISS LUTHERA WHITNEY.

I read with interest the article on "Godless Education," in the HERALD of October 3, but I feel a desire to quarrel with the terms, "godless schools and godless education." I do not understand them, for I think that any faithful teacher can say to the minister of the Gospel, "My school-room is no more godless than your pulpit. I may do my duty less faithfully, but I have as high a duty, as grave a responsibility, as you have. Your profession influences directly only a part, while to my profession is committed the care of the whole community at this most susceptible age. God is with us also."

I know I fall short of the mark of my high calling, but not so utterly as to make my school a godless place. We begin in the morning with a "varnish of religion ten minutes deep." We call upon our common Father, hallow His name, invoke the coming of His kingdom, the doing of His will, seek from His hands not only our daily bread, but deliverance from temptation and evil; in short, we repeat the prayer which Christ taught, simply because we know no better; we read a selection of Scripture, we sing, not "Safe in the arms of Jesus"—we would avoid that out of consideration for our style; but there are hymns speaking a fervent piety, in a pure style, that are hallowed by ages of use in all denominations, and would hardly be considered objectionable, even in New Haven. Do we then go on to hours of mathematics and geography with no remote attempt to connect God with the earth He has made, or the stars He has numbered? Why, even our textbooks oblige us to teach that the largest and smallest streams have their separate uses, that the sea is no wild waste of waters, that every part of this green earth was formed with an eye to use as well as beauty, and in wisdom hallow He made it all. We must teach our natural history classes the wonderful adaptability of the duck to the wa-

ter, the eagle to the air, and the ostrich to the earth, and each to the kind of food accessible to it. We must show God in these and many other things, whether we will or not; and do we teach no reverence for God when we teach obedience to His law, when we teach our pupils to speak the truth, to respect the rights of property, and to hold sacred His name? Do we teach no love for Christ when we teach precept and example His golden rule? "Doctrinal beliefs" about Christ we cannot teach, "for it would not be right to support by public tax what denominations fail to agree upon;" but I must believe that the teacher who has for his motto, "In all thy ways acknowledge Him, and He shall direct thy paths," takes God into the school-room with him; that the teacher who can fearlessly ask at the end of the year, "Whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" has not given his scholars a "godless education."

But Mr. Haynes brings no charge against the public school teacher. My quarrel was rather with his terms than his article; my object rather to agree than to quarrel. I, too, "believe in the public schools, and I would have them so efficient that no private or select institution could live beside them." Not that they should furnish a market for the bright young college-graduate who wishes to make teaching a stepping-stone to some other profession; but that they should create a demand for, and furnish the supply of, professional teachers—men and women who make teaching a life-work.

I would have every man and woman feel a personal interest in the public schools and a loyal interest in the public-school system, where alone lies the security for our republican institutions; and I submit the question whether we as American citizens can afford to establish, support and patronize schools which come in direct rivalry with the public school. Higher schools, for which the public "high school" is preparatory, we do need for both sexes, and the existence of these furnishes a stimulus for the scholars in all grades of our schools. But the average academy and select school are in direct competition with the free school; they teach the same branches and recruit their numbers from those students who would otherwise be in the grammar and high schools.

Give every denominational school in New England its ideal prosperity, and what will be the condition of our public schools outside the large cities? The children of every well-to-do Methodist family would be at Wilbraham, Lasell, or Montpelier. Baptists, Congregationalists, Episcopalians and Universalists, and every child of Catholic parents, would be in the schools supported by their respective denominations. Some of our seminaries have preparatory departments, and children could be received from the Kindergarten, and in most of the others, as soon as they are prepared for the grammar school; and for the public school—"the hope of the nation, the necessary and only foundation for our Republic"—what would remain but the children of those too poor or too indifferent to education to pay for it?

Will any man be as willing to help build school-houses, buy furniture and appliances for the free schools, if he educate his own children entirely at his own expense? Will he be as anxious to have first-class teachers employed, as likely to visit the school and co-operate with the superintendent and committee, as if his own children were there? If our knowledge of human nature does not enable us to answer, unfortunately our experience and observation will.

The children of the poor man, and the man who holds learning in light esteem, must be educated in the public schools, and if we make the schools good enough for them, for whose children are they not sufficient? Do your children, carefully taught to fear God and keep His commandments, sent out from the influence of the family altar, shielded by your prayers and guided by your counsel, need a more careful training than those children whose only good impressions are gained in the schools? Do they need the refining influences of beauty in the school-rooms and grounds more than those whose only glimpse of beauty is in the glory of the hillsides? In short, is it wise for us to separate our children in educating them, giving to him that hath, and to him that hath not making of the poorest quality even that which he hath? Is it constituting the greatest good for the greatest number?

It is said that a fool can ask questions which a wise man cannot answer; but an honest question, answerable or unanswerable, may furnish food for thought.

"LOVE TO STEAL."

BY REV. H. B. BOWARD.

Now that the brethren of the Methodist Hymnal committee are gathering up and publishing in one way and another their recollections and memorabilia concerning the circumstances under which certain well-known hymns were composed, as also concerning the character of their authors, I feel disposed, myself, with your permission, Mr. Editor, to "bear some humble part" in this matter.

The anecdote in regard to the "good deacon," who, after several ineffectual attempts to raise the tune for Mrs. Brown's familiar hymn, could in no case get on further than "I love to steal," and was helped out by his waggish

pastor's exclaiming: "May the good Lord have compassion on your infirmity, let us pray!" has long been current. Whether this story is actually authentic, I am altogether unable to affirm. Certain it is, however, that our late Dr. Floy, in editing the now old Methodist Hymn-book, was so prejudiced against this excellent hymn on account of this anecdote that he felt strongly tempted, for this reason alone, to cast it aside. I have not been informed that the present excellent and very able committee labored under any such unhappy or disabling prejudice. The hymn is included in the new book, and will, doubtless, continue to be sung to the end of time. It was composed at the close of a day of weary labor and household care; was dropped into a drawer, and thence, some time after, rescued from oblivion by Dr. Nettleton while gathering materials for his "Village Hymns."

Mrs. Brown resided in Monson for upwards of thirty years. After the decease of her husband, she went to live with a son in Illinois, with whom she resided until her death. The writer was stationed in Monson when the remains of this truly godly woman were brought back to be laid beside the dust of her husband. It was early in the season. A chill and backward spring was scowling drearily upon us as a small procession of mourners and friends wended its way to the grave. Prayer was offered, when a good deacon, thinking the solemn occasion should be duly consecrated by singing, attempted to strike up.

"There'll be no more sorrow there." Unfortunately the tune was pitched very much too high. Neither the poor deacon himself, who had thus taken it upon himself to lead, nor any of those who with trembling voices endeavored to support him, could get further than,

"There'll be no more sorrow there."

After two or three unsuccessful attempts to alter the pitch, the singing had to be ignominiously abandoned. The effect, it need hardly be said, was sadly ludicrous.

Meantime, to the writer, it seemed a curious and an amusing coincidence that the author of the hymn whose opening line had so baffled the old-time deacon, in his vain attempts to raise the tune, should, in connection with her own burial, have afforded an occasion for a somewhat similar unfortunate exploit.

Alas! One who bore a prominent part in that same funeral occasion, and who was most devoutly and affectionately appreciative of the genius of this humble yet saintly singer, has, himself, now just passed away, and his remains have been committed to their long home in that same most charming and romantic of country burial-places. I refer to Principal Charles Hammond, long one of the ablest educators and best-known school-masters in this commonwealth.

"ONLY."

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—MATT. 25: 40.

Only a word for the Master,
Lovingly, quietly said,
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remembrance,
Sorrowful, gentle, and deep,
Only a look!
Yet the Master saw,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done,
"Surely 'twas taught,"
"So the proud world thought,"
But yet souls for Christ were won.

Only an hour with the children,
Fleasantly, cheerfully given;
Yet seed was sown
In that hour alone,
Which would bring forth fruit for heaven.

"Only," but Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please,
And their love He loves to crown.

PROCRASTINATE.

I was made to realize, a few Sabbaths ago, as never before, the truth of Dr. Young's saying, "Procrastination is the thief of time." After my preaching service I was called to the sick bed of a young married woman who had been brought up in a Christian home, who had had the counsel and prayers of Christian parents, but who had neglected to give her heart to Christ. I arrived at the house, and was met by the aged mother whose face was sorrowful, yes, exceedingly sad, with these words: "My daughter is worse. The doctor is with her; he thinks there is little hope; all you can do is to pray for her. She seems anxious to become a Christian."

A few nights since, Mrs. H. watched with her, and after considerable conversation the sick woman looked up and said, "Please pray for me." The request was immediately granted. Her case was brought to the Master "who desireth not the death of a sinner." When Mrs. H. rose from her knees, she found her with her hands clasped as if in prayer. After a few moments had expired, she exclaimed, "O Mrs. H! if God will spare my life I will live up to every Christian duty; I will train up my little child to love, fear and obey Him."

Days passed away; the sufferer gradually grew worse; the lamp of life was fast waning; but the future was all dark; not a ray of light was there to cheer the gloom. She stood on the threshold of time and eternity. She had to look back on a wasted life, good opportunities lost, and the unrepented pleadings of the Spirit.

The case which I have cited is only one in very many. Reader, are you living in the same indifferent way? Rejecting every call of God, are you

keeping the door of your heart barred against Jesus? Desiring a little more of the world, have you said, with Felix, "Go thy way this time; I will call for Thee?" Remember, "God will not always strive with man." He will some day turn away from the long-barred door never to return again, saying, "I will laugh at your calamity and mock when your fear cometh." F. G. C.

CHRISTMAS GIFTS.

BY S. G.

I have read that in Germany young children are not taught to list the name of Santa Claus, and thank him for their holiday gifts; little ones there do not try to force sleepy eyelids to remain open until a late hour on Christmas eve, with the vain hope of seeing a grotesque and comical old man—one that they are almost afraid to think of—appear in some chimney corner, laden with rich presents to be deposited in various stockings; or other receptacles intended to hold his gifts; but German children are told a legend, or myth, which represents the infant Jesus as the dispenser of Christmas presents. They represent him and speak of him as a child, walking about the streets, learning the wants of little children, and bestowing suitable gifts upon each one.

Suppose the child Jesus, of whom we read in the New Testament—who at twelve years of age sat with the learned doctors in the temple, and who said in reply to his mother's anxious solicitations, "Wist ye not that I must be about my Father's business?"—were to come upon earth this year at Christmas time for such a purpose, would not our offerings be differently distributed from last year? Would not the dear Saviour who taught us to pray, "Thy will be done in earth as it is done in heaven," show us that the Father's will would be to bestow gifts in lowly homes where Santa Claus and his friends would not think to enter? I do not want my readers to believe that the infant Jesus comes upon earth in child form; but let us imagine, or picture in our minds, a community where each person believes in Jesus as a personal friend and helper; let all believe in His power, and feel assured that He is able and willing to lead and guide those who call upon Him. Would it not be a blessed thing if each one would pray, in sincerity and earnestness, "Thy will be done?" In such a place there might be palatial residences, and almost within sight of them, perhaps, the homes of the poor and destitute; but all the neighborhood, in view of the approaching day of which we celebrate the birth of Christ, would heartily desire to be guided by Him in the choice and distribution of Christmas gifts.

If the inmates of lordly mansions, where ease and comfort are enjoyed and luxuries abound, wishing to consecrate everything to God's service, should offer such a prayer in earnestness, it seems to me that thoughts of God's love and tender mercies would come before them; blessings would seem to have been multiplied; they would begin to think of those around them who are suffering, and would go about and look up the needy cases, and contribute to their relief. Can any one estimate the pleasure we might gain by bestowing our gifts as God would have us?

Do such of us as have money give where it is needed most? Do we search out the homes where children have heard of Santa Claus, but never have seen any traces of his visits? In vain the little stocking may have been hung by the chimney last year. The mother tried hard, perhaps, to lay by enough of her small earnings to buy a Christmas present for her dear child, but sickness came, and the small sum appropriated for holiday gifts had to be used for food or medicine; the little stocking was hung up empty, and alas! it was taken down empty.

Does it seem a little thing that such a child was sadly disappointed? Ah, it was not a little thing to the mother; she wept bitter tears of disappointment after her darling fell asleep.

If all of us who have money to spend for presents for our friends and relatives, and who expect to receive rich offerings in return, were to ask Jesus to guide us, and resolve to bestow our gifts as He would have us, would there need to be a racking of brain among the rich ones to discover some ungratified wishes, something more that can be added to the store of those who already have abundance? No; if we were to submit to Christ's teaching, and be led by Him, we should seek entrance to the homes of the widows and fatherless; the rich homes would not be surfeited with useless gifts; but the hearts of the poor would be cheered by useful presents, and many who had hitherto thought this a hard, cold world, would ask God to forgive their ingratitude, and they would not cease to pray for blessings upon those whom God had led to their door.

My young friends, what is to guide you in the distribution of Christmas gifts this year? Are you anxious to please self? Are you intending to add to the luxuries of some who have never known any lack of this world's goods, and who will abundantly recompense you? Or have you in mind some of Christ's poor whom you wish to aid, and who will bless you for your thoughtfulness? May all who can, in view of the hard and trying winter which will bring want and privation to so many, think of some homes which may be made brighter by acts of kind-

ness and love; and with such a motive, we may all learn that "It is more blessed to give than to receive."

OUR BOYS AND GIRLS.

HOW TO MAKE A MERRY CHRISTMAS.

BY MRS. M. F. BUTTS.

"I guess we shan't have much of a Christmas," said Jamie Lawton to his sister Ellen, as they sat by the table doing their "sums" by the light of a tiny kerosene lamp. "Father don't have work a quarter of the time now, and mother is so discouraged that she won't feel like doing much."

"I wish we could get up something ourselves, and make mother forget her troubles a little while," said Ellen. "She looks lately as if she never expected to be happy any more."

"I don't know what we can do," answered Jamie. "I can't think of anything that we can give up."

"We could do without meat and butter," said Ellen; "and you could earn something, I am sure, if you should try real hard. Let's try, Jamie, harder than we ever did before in all our lives. I will ask papa to-night if he won't let us have the money that we save on our part of the meat and butter."

"All right, sis; and I'll ask Colonel Wright to-day if he hasn't any jobs for me to do. I think I'll want somebody to help carry home Christmas orders, there is so much extra business at that time."

The children talked in a loud, clear voice, and just through the thin partition, there sat a man with a cigar in his mouth. He heard every word that the brother and sister said.

"Give up their meat and butter," he said to himself, "and I spending money for tobacco!" Then he remembered how pale and tired his wife looked lately, and how late she had had to work every night to keep the worn garments patched. They were all willing to save in every direction, and here he was spending their money in smoke. He was a generous man at heart, and he felt very much ashamed of himself.

The children went out together, one to do an errand for her mother, the other to see Colonel Wright about the holiday work. The father also went out to his ordinary business, but his thoughts were very different from what they were before he heard his children's plans of self-denial.

That night Ellen and Jamie asked their father if he would let them give up meat and butter, and pay them for what these two articles of food would cost.

"Certainly," said he, "and I will join you."

"What, you give up meat and butter?" asked Jamie.

"Why not?" answered the father. "I don't want my children to get ahead of me in generosity."

The good mother saw that there were secrets in the air, as she went wearily about her work. She wondered much why her husband didn't smoke all the time, as usual; but she supposed he was out of money, and would soon take up the habit again.

But Christmas eve had a joyful surprise for her. While she was busy all day in the kitchen, husband and children had been equally busy in the little parlor. They had put up a Christmas tree, and hung thereon presents for mamma and the baby—a new dress for each, candies, oranges, and pretty trifles to decorate it; and on the top-most bough the father hung a loving letter, in which was written:—

"I will never use tobacco again until I am rich enough to furnish everything needed for my wife and children."

Towards evening the children were sent out on an errand. A new suit was put on the tree for Jamie, and a felt hat, trimmed with black velvet and a scarlet wing, swung gaily on one of the green boughs for Ellen. The children had been obliged to stay at home from Sunday-school for want of these very things.

I need not tell you what a merry Christmas they had; but I will say that though the mother was thankful for all the good things, including the nice dinner that her husband brought home, nothing pleased her so much as the letter that hung at the top of the tree.

FOR YOUNG AND OLD.

Only Fun.

Who ever saw a cat nip tea!—N. Y. Mail.

A trance-action—Walking in your sleep.

A country blacksmith out West put up a notice: "No horses shodded Sunday except sickness and death."

"My dear," said Mrs. Snodgrass, shuddering, "how do these awful men succeed in entering dead people's vaults?"

"With skeleton keys, I presume," unfeelingly replied Mr. S.

A Kentucky farmer writes to the local paper, complaining of the low price of dairy produce, and adds: "I shall not sell any eggs for eight cents a dozen—it don't pay for the wear and tear of the hen."

A man advertises for "competent persons to undertake the sale of a new medicine," and adds that "it will be profitable to the undertaker." No doubt of it.

Father, to sleepy boy: "Come, James, you ought to be up with the lark on such a beautiful morning." Mother-of-fact Boy: "All right. But how'm I going to get up there?"

A wag who thought to have a joke at the expense of an Irish provision dealer said: "Can you supply me with a yard of pork?"

"Pat," said the dealer to his assistant, "give this gentleman three pigs' feet."

A gentleman was surprised to see his little daughter bring home from the Sunday-school library a grave treatise on "Backsliding." "My child," said he, "this is too old for you; you can't make anything out of it." "I know it, papa," was the reply, "but I thought I could when I took it; I thought it would teach me how to slide backward."

"Don't stand there looking," said the master of a grammar school to three students standing where they should have been even read the word "overlasting." "There are only three of us, and it takes 'leven to make a loaf."

The following affecting epitaph may be found in a graveyard near New Haven, Conn.:

"Here lies, cut down like ripe fruit,
The wife of Deacon Amos Shute;
She died of drinking too much coffee,
And dying eighteen years ago."

A little New Hampshire maiden, six or seven years old, was knitting a pair of socks for her grandma. One afternoon, after knitting steadily for a long time, she grew weary at the slight progress she had made, and exclaiming with a heart-felt sigh, "Oh dear! I wish grandma didn't have but one leg."

Professor (blandly).—Mr. H., how did the monasteries acquire so much wealth during the fourteenth century? Sophomore (thoughtfully).—Well, I don't exactly know, sir, unless they passed around the plate at both services.—Acta Columbiana.

An English nobleman once sent his student to Bowland Hill, in order that he might be educated. With him, he sent a note saying of his hopeful son, "I am confident he has talents, but they are hidden in a napkin." The eccentric but shrewd divine, after keeping the boy a few weeks under his care, returned him to his father with the following laconic and pointed message: "I have shaken the napkin at all corners, and found nothing in it."—Journal of Education.

Two Irishmen, on a sultry night, immediately after their arrival in town, took refuge underneath the bed-clothes from a skirmishing party of mosquitoes. At last one of them, gasping from heat and tired to peep beyond the bulwarks, and by chance caught a fiery which had strayed into the room. "Aren't you a fine fellow?" said the other, "Ye might as well come out! Here's one of the craythens sarcelin' for us wid a lantern."

It is related of Dr. Blacklock, the blind Scotch poet and preacher, that he once preached in a kirk in the South of Scotland, to the great delight of all who heard him. There was at the time a great prejudice in Scotland against reading sermons. An elder remarked to an old woman coming out of the church that they had heard a fine sermon. "Yes," said the woman, "but does he read?" "No, no," said the elder, "he canna read—he's blind." "Thank God!" exclaimed the old woman, "I wish they were all blind."

Gems of Religious Thought.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid—
Love that not ever seems to tire—
Such rich provision made.

"If you want a thing well done, do it yourself." is an old adage which does not lose its power with the passing years. A great many things must be left to others to do; but where a great thing or a good work, where an important thing, demands attention, it is folly to lay off a sense of personal responsibility for Mr. Doing, or Mr. Spurgeon has put it, "The best committee is a committee of three, and two of them in bed." It is wanting to the good, other people to do their duty that hinders the Lord's cause, at the hands of His people. This keeping back of those who won't move forward—after the fashion of picking wars in the prayer-meeting—is the death of go-ahead activity.—Sunday School Times.

Comes there to you a pause in all the day,
When angels borrow burdens in their pray,
Know you the sweet forgetfulness and rest
Of yielding sorrows to His dear behest?

Into God's harboring heart of peace and light!
So shall thou find, when troubled and distressed,
Between the reverent hours an holy rest.

"Let us be thankful for change. If we always ran in the same groove, we should be dull and weary. If our joys flowed on in an even stream, they would stagnate. It is the interruption of sorrow and trial that makes them brighter; the rocks that give the river sparkle and beauty. If our sorrows endured forever, of what worth would life be to us or to ours? It is the good gift of God that we cannot remove always; that death is not an eternal shadow, or loss an unending cloud; the day-spring from on high is behind them and the agony of to-day will be the hallowed memory of another year. Even the desert shall rejoice and blossom in the year of the Lord; and we can, thanks be to Him, forget our misery, and remember it no more in the fresh courage and renewed hope that time shall bring us all."—Independent.

Perhaps it was a poor piece of bread; their last it may be. He took it. Then he became the host, broke the bread, revealed their Lord. The Lord asks for all we have taken in; as before the feeding of the multitude. But then He wondrously transforms our humble crust, gives it back ready to feed many. Teachers who fear they may spend too much money, prayer or time upon their classes reap a scant harvest. Teach as if they have all they shall come again with rejoicing, bringing their sheaves with them.—Christian Union.

MOUNTAIN'S PRAYER.
Gird me with the strength of Thy steadfast hills!
The speed of Thy streams give me!
In the spirit that calms, with the life that thrills.
I would stand or run for Thee.
Let me be Thy voice, or Thy silent power,
As the catenact or the peak—
An eternal thought in my earthly hour,
Of the living God to speak.

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy bill-tops in mist and rain!
Lift me up from the clod; let me breathe Thy breath:
Thy beauty and strength give me!
Let me lose both the name and the meaning
Of death.

In the life that I share with Thee!
Lucy Larcom.

MISCELLANY.

KINDNESS TO OTHERS.
"The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that everybody, no matter how rich or poor, needs all the kindness he can get from others in the world. The greatest praise written of Madame Recamier, the most beautiful woman and complete lady of her own or any other time, was this: 'and Miss Winchester's face softened, her voice fell to a moving key, as she repeated softly the words I afterwards saw copied in an old, black manuscript book of hers, and knew that she had loved them.'—Disgrace and misfortune had for Madame Recamier the same sort of attraction that favor and success usually have for vulgar souls." There was the nature of a great lady.—Wide Awake.

READING THE BIBLE.
A new way of reading the Bible has been invented in these highly-enlightened days. I used to get on exceedingly well with the Book years ago, for

it seemed clear and plain enough; but modern interpreters would puzzle us out of our wits and out of our souls, if they could, by their vile habit of giving new meanings to plain words. Thank God, I keep in the old simple way; but I am informed that the inventors of the new minimizing glasses manage to read the big words small, and they have even read the word "overlasting" into a little space of time. Everlasting may be six weeks or six months according to them. I use no such glasses; my eyes remain the same, and "everlasting" is "everlasting" to me, whether I read of everlasting life or everlasting punishment.—Spurgeon.

A SAILOR'S DEATH-GRIP.

A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the Island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulder and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before he could be relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the rope, that it was to save him, that the strands of the rope became imbedded in the flesh of his hands." This illustrates the fact that God has led down from heaven a rope to every sinner on earth. Every strand is a precious promise, and we ought to be so intimate with these promises, as to lay hold on them as for our lives, and grasp them with tenacious grip.—Selected.

THE PROMISE PROVED.

A poor traveler called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent thee three dollars, and thou hast not given them back to me, though thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gosner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said, in his child-like way: "Oh, dear Lord, one cannot say a single word to Thee,

dead puzzle us
 of our souls, if
 the habit of giving
 words. Thank
 simple way; but
 inventors of the
 manage to read
 and they have
 "everlasting"
 T. Immediating
 months accord-
 glass; and
 my and "everlast-
 to me, whether
 fe or everlasting
 m.
 RIP.
 at, a prayer-
 brilliant incident
 "A few years
 sailing by the
 n the cry ran
 an overboard!"
 up over the helm
 seized a rope
 ship's stern, cry-
 size it for his
 the rope just
 T. Immediating
 and making
 and it to the other,
 struggling sail-
 pass it over his
 is arms, and he
 board. He was
 grasped that rope
 with such a death-
 before his hold
 could be sepa-
 sioned eagerness,
 and the object that
 the strands of the
 in the flesh of
 demonstrates the fact
 n from heaven a
 on earth. Every
 voracious, and we
 lay eager to secure
 play hold on them
 grasp them with
 cted.
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 ned upon a certain
 Fenneberg, to bor-
 was the whole
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 t in the name of
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 remembered the fact
 said: "O Lord,
 dollars, and then
 them back to me,
 how urgently I
 need to return them
 name day a letter
 good man, with
 of, if, you receive
 The letter con-
 dollars, which
 a rich man, at the
 poor traveler to
 all. Fenneberg
 surprise, said, if
 of white, and
 gle word to Thee
 shame." — *Life*
 THE FOLKS.
 LISTENING.
 little girl
 "My dolly
 and me,
 leave her,
 away;
 "Oh, you
 come
 say."
 pair of eyes,
 "Ac-
 well refuse,
 said she knew.
 "And
 said,
 " * * *
 if so still
 pass, through —
 or less),
 be at rail —
 own light.
 in the seat,
 straight,
 said: "To
 to wait
 like that —
 " * * *
 and bowed his head
 yet.
 Eleanor Kirk.
 THE HERO.
 "Give! How funny
 "Hurrah!" shouted
 where they counting
 on poor little Con-
 heard every word
 laugh. Poor little
 looked down, for
 a great rush, and
 me.
 the boys.
 to sit next to me
 she came to o
 proud Lily Gros
 mind a word th
 Douglas Stewar
 of rude boys a
 Constan. "I
 "Oh, dear Lord,
 "oks," he continu
 only a little way
 " * * *
 up through her
 avest boy in scho
 little house under
 place. "It isn't b
 that. It has pre
 of roses, and it's
 "I've in," said Dou
 dare say you
 "I don't want to come
 " * * *
 " * * *
 be all right in a
 y, kindly. "Nev
 w."
 talking of heroe
 " * * *
 " * * *
 they had be
 " * * *
 on. There was
 m except this s
 who dared to st
 schoolmates and
 little girl. V
 Would be not h
 have done otherwi

